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OF THE

HOLY CATHOLIC CHURCH,

ANTERIOR TO THE DIVISION OF THE EAST AND WEST:

TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH.

YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT THINE EYES SHALL SEE THY TEACHERS. *Isaiah* xxx. 20.

OXFORD,
JOHN HENRY PARKER;
F. AND J. RIVINGTON, LONDON.
MDCCCLII.

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TO THE MEMORY

OF THE

MOST REVEREND FATHER IN GOD

WILLIAM

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75340

HOMILIES

OF

S. JOHN CHRYSOSTOM

ON THE

GOSPEL OF ST. JOHN.

THE

HOMILIES

OF

S. JOHN CHRYSOSTOM,

ARCHBISHOP OF CONSTANTINOPLE,

ON THE

GOSPEL OF ST. JOHN,

TRANSLATED,

WITH NOTES AND INDICES.

PART II. HOM. XLII.—LXXXVIII.

OXFORD,
JOHN HENRY PARKER;
F. AND J. RIVINGTON, LONDON.
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BAXTER, PRINTER, OXFORD

CONTENTS.

HOMILY XLII.

Page 361.

John vi. 1—4.

After these things Jesus went over the sea of Galilee, into the parts of Tiberias. And a great multitude followed Him, because they saw the miracles which He did on them that were diseased. And Jesus departed into a mountain, and there sat with His disciples. And the Passover of the Jews was nigh.

HOMILY XLIII

Page 372.

John vi. 16—18.

And when even was now come, His disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come unto them. And the sea arose by reason of a great wind that blew.

HOMILY XLIV.

Page 378.

John vi. 26, 27.

Jesus answered them, and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life.

HOMILY XLV.

Page 383.

John vi. 28—30.

Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him Whom He hath sent. They said therefore unto Him, What sign shewest thou then, that we may see and believe thee? what dost thou work?

HOMILY XLVI.

Page 394.

John vi. 41, 42.

The Jews then murmured at Him, because He said, I am the bread which came down from heaven; and they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?

HOMILY XLVII.

Page 403.

John vi. 53, 54.

Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have not eternal life in yourselves. Whoso eateth My Flesh, and drinketh My Blood, hath life in himself.

HOMILY XLVIII.

Page 415.

John vii. 1, 2.

After these things Jesus walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him. Now the Jews' feast of tabernacles was at hand.

HOMILY XLIX.

Page 422.

John vii. 9, 10.

When He had said these words unto them, He abode still in Galilee. But when His brethren were gone up, then went He up also unto the feast, not openly, but as it were in secret.

HOMILY L.

Page 431.

John vii. 25—27.

Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is.

HOMILY LI.

Page 439.

John vii. 37, 38.

In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.

HOMILY LII.

Page 446.

John vii. 45, 46.

Then came the officers to the Chief Priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this Man.

HOMILY LIII.

Page 455.

John viii. 20.

These words spake Jesus in the treasury, as He taught in the Temple; and no man laid hands on Him, for His hour was not yet come.

HOMILY LIV.

Page 463.

John xiii. 31, 32.

Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed. And ye shall know the truth, and the truth shall make you free.

HOMILY LV.

Page 473.

John viii. 48, 49.

Then answered the Jews, and said unto Him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour My Father.

HOMILY LVI.

Page 480.

John ix. 1, 2.

And as Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind?

HOMILY LVII.

Page 489.

John ix. 6, 7.

When Jesus had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with clay, and said, Go, wash in the pool of Siloam.

HOMILY LVIII.

Page 497.

John ix. 17, 18.

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a Prophet. The Jews then did not believe.

HOMILY LIX.

Page 509.

John ix. 34—36.

And they cast him out. And Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And the rest.

HOMILY LX.

Page 520.

John x. 14, 15.

I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father; and I lay down My life for the sheep.

HOMILY LXI.

Page 533.

John x. 22—24.

And it was at Jerusalem the Feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about Him, and said unto Him, How long dost thou make us to doubt?

HOMILY LXII.

Page 544.

John xi. 1, 2.

Now a certain man was sick, named Lazarus, of Bethany, of the town of Mary and her sister Martha. It was that Mary which anointed the Lord with ointment.

HOMILY LXIII.

Page 555.

John xi. 30, 31.

Now Jesus was not yet come into the town, but was in that place where Martha met Him. The Jews then which were with her, and what follows.

HOMILY LXIV.

Page 564.

John xi. 41, 42.

Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me; and I knew that Thou hearest Me always, but because of the people which stand by, I said it. And what follows.

HOMILY LXV.

Page 575.

John xi. 49, 50.

And one of them, Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient that one man should die for the people, and that the whole nation perish not, &c.

HOMILY LXVI.

Page 583.

John xii. 8.

Much people of the Jews therefore knew that He was there, and they came, not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead.

HOMILY LXVII.

Page 591.

John xii. 25, 26.

He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me.

HOMILY LXVIII.

Page 598.

John xii. 34.

The people answered Him, We have heard out of the Law that Christ abideth for ever; and how sayest thou, The Son of Man must be lifted up? Who is this Son of Man?

HOMILY LXIX.

Page 605.

John xii. 42, 43.

Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

HOMILY LXX.

Page 612.

John xiii. 1.

Now before the feast of the Passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.

HOMILY LXXI.

Page 619.

John xiii. 12.

And He took His garments, and having sat down again, said unto them, Know ye what I have done to you? And what follows.

HOMILY LXXII.

Page 626.

John xiii. 20.

Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth Me: and He that receiveth Me, receiveth Him that sent Me.

HOMILY LXXIII.

Page 636.

John xii. 36.

Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered Him, Whither I go thou canst not follow Me now, but thou shalt follow Me afterwards.

HOMILY LXXIV.

Page 644.

John xiv. 8, 9.

Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He who hath seen Me, hath seen the Father.

HOMILY LXXV.

Page 649.

John xiv. 15—17.

If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth, Whom the world cannot receive, because it seeth Him not, neither knoweth Him.

HOMILY LXXVI.

Page 663.

John xiv. 31. xv. 1.

Arise, let us go hence. I am the true Vine, (ye are the branches,) and My Father is the Husbandman.

HOMILY LXXVII.

Page 671.

John xv. 11, 12.

These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, that ye love one another, as I have loved you.

HOMILY LXXVIII.

Page 682.

John xvi. 4—6.

These things I said not unto you at the beginning, because I was with you. But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart.

HOMILY LXXIX.

Page 693.

John xvi. 16, 17.

A little while, and ye shall not see Me: and again, a little while, and ye shall see Me, because I go to the Father. Then said some of His disciples among themselves, What is this that He saith? And what follows.

HOMILY LXXX.

Page 705.

John xvii. 1.

These words spake Jesus, and lifted up His eyes to heaven, and saith, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee.

HOMILY LXXXI.

Page 713.

John xvii. 6.

I have manifested Thy Name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me, and they have kept Thy word.

HOMILY LXXXII.

Page 721.

John xvii. 14.

I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

HOMILY LXXXIII.

Page 731.

John xviii. 1.

When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples.

HOMILY LXXXIV.

Page 746.

John xviii. 37.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My Voice.

HOMILY LXXXV.

Page 755.

John xix. 16—18.

Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away. And He, bearing His cross, went forth into a place called the place of a skull, where they crucified Him.

HOMILY LXXXVI.

Page 770.

John xx. 10, 11.

Then the disciples went away again unto their own home. But Mary stood without at the sepulchre, weeping.

HOMILY LXXXVII.

Page 780.

John xx. 24, 25.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said, Except I shall see in His Hands—I will not believe.

HOMILY LXXXVIII.

Page 790.

John xxi. 15.

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee.

HOMILY XLII.

JOHN vi. 1—4.

After these things Jesus went over the sea of Galilee, into the parts of[1] *Tiberias. And a great multitude followed Him, because they saw the*[2] *miracles which He did on them that were diseased. And Jesus departed*[3] *into a mountain, and there sat with His disciples. And the Passover of the Jews*[4] *was nigh.*

[1] εἰς τὰ μέρη not in G. T.
[2] αὐτοῦ G. T.
[3] ἀπῆλθε [ἀνῆλ.] G. T.
[4] [ἡ ἑορτὴ τῶν Ἰ.] G. T.
[5] al. 'be content'
[6] ἐντεταμένον, al. διατ.

BELOVED, let us not contend with violent men, but learn[5] when the doing so brings no hurt to our virtue to give place to their evil counsels; for so all their hardihood is checked. As darts when they fall upon a firm[6], hard, and resisting substance, rebound with great violence on those who throw them, but when the violence of the cast hath nothing to oppose it, it soon becometh weaker and ceaseth, so is it with insolent men; when we contend with them they become the fiercer, but when we yield and give ground, we easily abate all their madness. Wherefore the Lord when He knew that the Pharisees had heard *that Jesus made and baptized more disciples than John*, went into Galilee, to quench their envy, and to soften by His retirement the wrath which was likely to be engendered by these reports. And when He departed for the second time into Galilee, He cometh not to the same places as before; for He went not to Cana, but to *the other side of the sea*, and[7] great multitudes followed Him, beholding *the miracles which He did*. What miracles? Why

[7] Ben. 'Wherefore also'

Homil. XLII. doth he[1] not mention them specifically? Because this Evangelist most of all was desirous of employing the greater part of his book on the discourses and sermons [of Christ]. Observe, for instance, how for a whole year, or rather how even now at the feast of the Passover, he hath given us no more information on the head of miracles, than merely that He healed the paralytic and the nobleman's son. Because he was not anxious to enumerate them all, (that would have been impossible,) but of many and great to record a few.

[1] al. 'dost thou'

Ver. 2. *A great multitude followed Him beholding the miracles that He did.* What is here told marks not a very wise state of mind[a]; for when they had enjoyed such teaching, they still were more attracted by the miracles, which was a sign of the grosser state. For "miracles," It saith, "are not for believers, but for unbelievers[b]." The people described by Matthew acted not thus[2], but how? They all, he saith, *were astonished at His doctrine, because He taught as one having authority.*

[2] al. 'was not such' Mat. 7, 28. 29.

"And why doth He occupy the mountain now, and sit there with His disciples?" Because of the miracle which was about to take place. And that the disciples alone went up with Him, was a charge against the multitude which followed Him not. Yet not for this only did He go up into the mountain, but to teach us ever to rest at intervals from the tumults and confusion of common life[3]. For solitude is a thing meet for the study of wisdom. And often doth He go up alone into a mountain, and spend the night there, and pray, to teach us that the man who will come most near to God must be free from all disturbance, and must seek times and places clear of confusion.

[3] τῆς ἐν μέσῳ.

Ver. 4. *And the Passover, a feast of the Jews, was nigh.*

"How then," saith some one, "doth He not go up unto the feast, but, when all are pressing to Jerusalem, goeth Himself into Galilee, and not Himself alone, but taketh His disciples with Him, and proceedeth thence to Capernaum?" Because henceforth He was quietly annulling the Law, taking occasion from the wickedness of the Jews.

[a] al. 'this kind of following belongs not to a settled mind.'

[b] Not exactly quoted from 1 Cor. 14, 22. where the words relate to the gift of tongues.

Ver. 5. *And as He lifted up His eyes, He beheld a great company*[c]. JOHN VI. 5.

This sheweth that He sat not at any time idly[1] with the disciples, but perhaps carefully conversing with them, and making them attend[2] and turn towards Him, a thing which peculiarly marks[d] His tender care, and the humility and condescension of His demeanour towards them. For they sat with Him, perhaps looking at one another; then having lifted up His eyes, He beheld the multitudes coming unto Him. Now the other Evangelists say, that the disciples came and asked and besought Him that He would not send them away fasting, while St. John saith, that the question was put to Philip by Christ. Both occurrences seem to me to be truly reported, but not to have taken place at the same time, the former account being prior to the other, so that the two are entirely different.

[1] ἀπλῶς

[2] al. 'teaching'

Wherefore then doth He ask *Philip?* He knew which of His disciples needed most instruction; for this is he who afterwards said, *Shew us the Father, and it sufficeth us*, and on this account Jesus was beforehand bringing him into a proper state[3]. For had the miracle simply been done, the marvel would not have seemed so great, but now He beforehand constraineth him to confess the existing want, that knowing the state of matters he might be the more exactly acquainted with the magnitude of the miracle about to take place. Wherefore He saith[4],

c. 14, 8.

[3] ἐῤῥύθμιζεν

Whence shall we have so many loaves[e], *that these may eat?*

[4] Ben. 'and see what he saith.'

So in the Old [Testament] He spake to Moses, for He wrought not the sign until He had asked him, *What is that in thy hand?* Because things coming to pass unexpectedly and all at once[5], are wont to throw us into forgetfulness of things previous, therefore He first involved him in a confession of present circumstances, that when the astonishment should have come upon him, he might be unable afterwards to drive away the remembrance of what he had confessed, and thus might learn by comparison the greatness of the

[5] ἀθρόον

[c] ἀναβλέψας τοῖς ὀφθαλμοῖς ὁρᾷ ὄχλον πολύν. In G. T. the words are: ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεασάμενος ὅτι πολὺς ὄχλος ἐρχέται πρὸς αὐτόν.

[d] Ben. Ed. reads: οὗ μάλιστα καὶ ἐντεῦθεν τὴν κηδεμονίαν ἔστι μαθεῖν.

[e] In G. T. πόθεν ἀγοράσομεν ἄρτους ἵνα κ. τ. λ.

HOMIL. XLII. miracle, which in fact takes place in this instance; for Philip being asked, replied,

Ver. 7, 6. *Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. And this He said to prove him: for He Himself knew what He would do.*

What meaneth, *to prove him?* Did not He know what [2.] would be said by him? We cannot assert that. What then is the meaning of the expression? We may discover it from Gen.22, 1. 2. the Old [Testament]. For there too It saith, *And it came to pass after these things that God did tempt Abraham, and said unto him, Take thy beloved son whom thou lovest;* yet it doth not appear in that place either, that when He saith this He waited to see the end of the trial, whether Abraham would obey or not, (how could He, Who knoweth all things before they come into existence[1]?) but the words in both cases are spoken after the manner of men. For as when (the Psalmist[2]) saith that He "searcheth the hearts of men," he meaneth not a search of ignorance but of exact knowledge, just so when the Evangelist saith that He proved (Philip), he meaneth only that He knew exactly. And perhaps one might say another thing, that as He once made Abraham more approved, so also did He this man, bringing him by this question to an exact knowledge of the miracle. The Evangelist therefore, that thou mayest not stop at the feebleness of the expression, and so form an improper opinion of what was said, addeth, *He Himself knew what He would do.*

[1] πρὶν γενέσεως, Hist. Susann. ver. 42.

[2] Ps.7,9. or St. Paul Rom. 8, 27.

Moreover we must observe this, that when there is any wrong suspicion, the writer straightway very carefully corrects[3] it. As then in this place that the hearers might not form any such suspicion, he adds the corrective, saying, *For He Himself knew what He would do:* so also in that other place, when He saith, that *the Jews persecuted Him, because He not only had broken the sabbath, but said also that God was His Father, making Himself equal with God,* had there not been the assertion of Christ Himself confirmed by His works, he would there also have subjoined this correction. For if even in words which Christ speaketh the Evangelist is careful that none should have suspicions, much more in cases where others were speaking of Him would he

[3] al. 'expels'

have looked closely, had he perceived that an improper opinion prevailed concerning Him. But he did not so, for he knew that this[g] was His meaning[1], and immoveable decree[2]. Therefore after saying, *making Himself equal with God*, he used not any such correction; for the matter spoken of was not an erroneous fancy of theirs, but His own assertion ratified by His works. Philip then having been questioned,

JOHN VI. 8. 9.

[1] γνωμὴν

[2] ψῆφον

Ver. 8, 9. *Andrew, Simon's*[3] *brother, said, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?*

[3] Σιμῶνος Πέτρου G. T.

Andrew is higher minded than Philip, yet had not he attained to every thing. Yet I do not think that he spake without an object, but as having heard[h] of the miracles of the Prophets, and how Elisha wrought a sign with the loaves; on this account he mounted to a certain height[4], but could not attain to the very top.

2 Kings 4, 43.

[4] al. 'farther'

Let us learn then[5], we who give ourselves to luxury, what was the fare of those great and admirable men; and in quality and quantity[6] let us behold and imitate the thriftiness of their table.

[5] al. 'hence'

[6] [of that which is set on.] Morel. and Ben.

What follows also expresses great weakness. For after saying, *hath five barley loaves*, he addeth, *but what are they among so many?* He supposed that the Worker of the miracle would make less out of less, and more out of more. But this was not the case, for it was alike easy to Him to cause bread to spring forth[7] from more and from less, since He needed no subject-matter. But in order that the creation might not seem foreign to His Wisdom, as afterwards slanderers and those affected with the disease of Marcion[8] said, He used the creation itself as a groundwork for His marvels.

[7] πηγασαι

[8] see note, p. 71.

When both the disciples had owned themselves at a loss, then He wrought the miracle; for thus they profited the more, having first confessed the difficulty of the matter, that when it should come to pass, they might understand the power of God. And because a miracle was about to be

[g] i. e. the Equality of The Son with The Father.

[h] al. 'for I think that the miracles of the Prophets had entered his mind.

Homil. XLII. wrought, which had also been performed by the Prophets, although not in an equal degree, and because He would do it after first giving thanks, lest they should fall into any suspicion of weakness on His part, observe how by the very manner of His working He entirely raiseth their thoughts of it and sheweth them the difference (between Himself and others). For when the loaves had not yet appeared[1], that thou mayest learn, that things that are not are to Him as though they were, (as Paul saith, *Who calleth the things that be not as though they were*,) He commanded them, as if the table were prepared and ready, straightway to sit down, rousing by this the minds of His disciples. And because[1] they had profited by the questioning, they immediately obeyed, and were not confounded, nor said, "How is this, why dost Thou bid us sit down, when there is nothing before us?" The same men, who at first disbelieved so much as to say, "Whence shall we buy bread?" began so far to believe even before they saw the miracle[2], that they readily made the multitudes to sit down.

Rom. 4, 17.

[1] al. 'when'

[2] al. 'before the miracle'

But why when He was about to restore the paralytic did He not pray, nor when He was raising the dead, or bridling the sea, while He doth so here over the loaves? It was to shew, that when we begin our meals, we ought to give thanks unto God. Moreover, He doth it especially in a lesser matter, that thou mayest learn that He doth it not as having any need; for were this the case, much more would He have done so in greater things; but when He did them by His own authority, it is clear that it was through condescension
[3.] that He acted as He did in the case of the lesser. Besides, a great multitude was present, and it was necessary that they should be persuaded that He had come according to the will of God. Wherefore, when He doth miracles in the absence of witnesses, He exhibiteth nothing of the kind; but when He doth them in the presence of many, in order to persuade them that He is no enemy of God, no adversary of Him Who hath begotten Him, He removeth the suspicion by thanksgiving.

[1] In Ben. the reading is: 'for when the loaves had not yet appeared, He doth the miracle.' This looks like the gloss of a transcriber, surprised at the suspension of the sense.

"And He gave to them that were set down, and they were filled[k]." JOHN VI. 12.

Seest thou how great is the interval between the servants and the Master? They having grace by measure, wrought their miracles accordingly, but God, Who acteth with free power, did all most abundantly.

Ver. 12. *And He said*[l] *unto His disciples, Gather up the fragments which remain*[m]*;—and they gathered them together, and filled twelve baskets.*

This was not a superfluous show, but in order that the matter might not be deemed a mere illusion; and for this reason He createth[1] from matter already subsisting. "But why gave He not the bread to the multitudes to bear, but (only) to His disciples?" Because He was most desirous to instruct these who were to be the teachers of the world. The multitude would not as yet reap any great fruit from the miracles, (at least they straightway forgot this one and asked for another,) while these would gain no common profit. And what took place was moreover no ordinary condemnation of Judas, who bore a basket. And that these things were done for their instruction is plain from what is said afterwards, when He reminded them, saying, *Do ye not yet understand—how many baskets ye took up?* And for the same reason it was that the baskets of fragments were equal in number to the disciples; afterwards, when they were instructed, they took not up so many, but only *seven baskets.* And I marvel not only at the quantity of loaves created, but besides the quantity, at the exactness of the surplus, that He caused the superabundance to be neither more nor less than just so much as He willed, foreseeing how much they would consume; a thing which marked unspeakable power. The fragments then confirmed the matter, shewing both these points; that what had taken place[2] was no illusion,

[1] δημιουργεῖ

Mat. 16, 9.

Mat. 15, 37.

[2] or 'had been made

[k] These words, which are not found in G. T., are quoted in place of v. 10, 11. *And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.*

[l] *When they were filled, He said.* N. T.

[m] *That nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.* N. T.

HOMIL. XLII.

and that these were from the loaves by which the people had been fed. As to the fishes, they at this time were produced from those already subsisting, but at a later period, after the Resurrection, they were not made from subsisting matter. "Wherefore?" That thou mayest understand that even now He employed matter, not from necessity, nor as needing any base[1] (to work upon), but to stop the mouths of heretics[n].

[1] ὑποβάθρας

"And the multitudes said, that this is of a truth The Prophet[o]."

Oh, excess of gluttony! He had done ten thousand things more admirable than this, but no where did they make this confession, save when they had been filled. Yet hence it is evident that they expected some remarkable prophet; for those others had said (to John), *Art thou that Prophet*[p]*?* while these say, *This is that Prophet.*

Ver. 15. *When Jesus therefore perceived that they would come and take Him by force to make Him a king, He departed again into a mountain*[2].

[2] [Himself alone], G. T.

Wonderful! How great is the tyranny of gluttony, how great the fickleness of men's minds! No longer do they vindicate the Law, no longer do they care for the violation[3] of the Sabbath, no longer are they zealous for God; all such considerations are thrown aside, when their bellies have been filled; He was a prophet in their eyes, and they were about to choose Him for a king. But Christ fleeth. "Wherefore?" To teach us to despise worldly dignities, and to shew us that He needed nothing on earth. For He who chose[4] all things mean, both mother and house and city and nurture and attire, would not afterwards be made illustrious by things on earth. The things which (He had) from heaven were glorious and great, angels, a star, His Father loudly speaking[5], the Spirit testifying, and Prophets proclaiming Him from afar; those on earth were all mean, that thus His power might the more appear. He came also to teach us to despise the things of the world, and not to be amazed or astonished by the splendours of this life, but to laugh them all

[3] παραλύσεως, al. παραβάσεως

[4] al. 'shewed'

[5] βοῶν

[n] i. e. the Gnostics, see note, p. 71.

[o] In place of ver. 14. *Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet which should come into the world.*

[p] al. 'wherefore elsewhere they said, Is this, &c.'

to scorn, and to desire those which are to come. For he who admires things which are here, will not admire those in the heavens. Wherefore also He saith to Pilate, *My Kingdom is not of this world*, that He may not afterwards appear to have employed mere human terror or dominion for the purpose of persuasion. Why then saith the Prophet, *Behold, thy King cometh unto thee, meek, and sitting upon an ass?* He spake of that Kingdom which is in the heavens, but not of this on earth; and on this account Christ saith, *I receive not honour from men.*

JOHN VI. 15. c. 18, 36. Zech. 9, 9. c. 5, 41.

Learn we then, beloved, to despise and not to desire the honour which is from men; for we have been honoured with the greatest of honours, compared with which that other is verily[1] insult, ridicule, and mockery. And as the riches of this world compared with the riches of that are poverty, as this life apart from that is deadness[2], (for *let*[3] *the dead bury their dead*,) so this honour compared with that is shame and ridicule. Let us then not pursue it. If they who confer it are of less account than a shadow or a dream, the honour itself much more so. *The glory of man is as the flower of the grass;* and what is meaner than the flower of the grass? Were this glory everlasting, in what could it profit the soul? In nothing. Nay, it very greatly injures us by making us slaves, slaves in worse condition than those bought with money, slaves who obey not one master only, but two, three, ten thousand, all giving different commands. How much better is it to be a free man than a slave, to be free from the slavery of men, and subject only to the dominion of God? In a word, if thou wilt desire glory, desire it, but let it be the glory immortal, for that is exhibited on a more glorious stage, and brings greater profit. For[4] the men here bid thee be at charges to please them, but Christ, on the contrary, giveth thee an hundredfold for what thou givest Him, and addeth moreover eternal life. Which of the two then is better, to be admired[5] on earth, or in heaven? by man, or by God? to your loss, or to your gain? to wear a crown for a single day, or for endless ages? Give to him that needeth, but give not to a dancer, lest thou lose thy money and destroy his soul. For thou art the cause of his (coming to) perdition through unseasonable munificence[6]. Since did those on the

[1] al. 'seems to be.'
[2] νέκρωσις. Matt. 8, 22.
[3] al. 'let, He saith,' 1 Pet. 1, 24.
[4] al. 'how? for.'
[5] Sav. reads 'to be.'
[6] or love of praise

Homil. XLII.

stage know that their employment would be unprofitable, they would have long ago ceased to practise it; but when they behold thee applauding, crowding after them, spending and wasting thy substance upon them, even if they have no desire to follow (their profession), they are kept to it by the desire of gain. If they knew that no one would praise what they do, they would soon desist from their labours, by reason of their unprofitableness; but when they see that the action is admired by many, the praise of others becomes a bait to them. Let us then desist from this unprofitable expense, let us learn upon whom and when we ought to spend. Let us not, I implore you, provoke God in both ways, gathering whence we ought not, and scattering where we ought not; for what anger doth not thy conduct deserve, when thou passest by the poor and givest to a harlot? Would not the paying the hire of sin and the bestowing honour where it were meet to punish have been a charge against thee, even hadst thou paid out of thy just earnings? but when thou feedest thine uncleanness by stripping orphans and wronging widows, consider how great a fire is prepared for those who dare such things. Hear what Paul saith, *Who not only do these things, but also have pleasure in*[1] *them that do them.*

Rom. 1, 32.

[1] or, 'consent with'

Perhaps we have touched you sharply, yet if we touch you not, there are actual[2] punishments awaiting those who sin without amendment. What then availeth it to gratify by words those who shall be punished by realities? Dost thou take pleasure[3] at a dancer, dost thou praise and admire him? Then art thou worse than he; his poverty affords him an excuse though not a reasonable one, but thou art stripped even of this defence. If I ask him, "Why hast thou left other arts and come to this accursed and impure one?" he will reply, "because I can with little labour gain great profits." But if I ask thee why thou admirest one who spends his time in impurity, and lives to the mischief of many, thou canst not run to the same excuse, but must bow down thy face and be ashamed and blush. Now if when called by us to give account, thou wouldest have nothing to reply[4], when that terrible and inexorable Judgment cometh where we shall render account of thoughts and deeds and every thing, how shall we stand? with what eyes shall we behold

[2] διὰ τῶν πραγμάτων.

[3] or, 'consent with'

[4] al. 'couldest reply nothing'

our Judge? what shall we say? what defence shall we make? what excuse reasonable or unreasonable shall we put forward? shall we allege the expense? the gratification? the perdition of others whom by means of his art we ruin? We can have nothing to say, but must be punished with a punishment having no end, knowing no limit. That this come not to pass, let us henceforth guard all points, that having departed with a good hope, we may obtain the everlasting blessings; to which may we all attain through the grace and lovingkindness of our Lord Jesus Christ, by Whom and with Whom to the Father and the Holy Ghost be glory, now and ever and world without end. Amen.

JOHN VI. 15.

HOMILY XLIII.

JOHN vi. 16—18.

And when even was now come, His disciples went down unto[1] *the sea, and entered*[2] *into a ship, and went over*[3] *the sea toward Capernaum. And it was*[4] *now dark, and Jesus was not come unto them. And the sea arose by reason of a great wind that blew.*

[1] ἐπὶ [εἰς G. T.]
[2] ἀναβάντες [ἐμβ. G. T.]
[3] πέραν [εἰς τὸ π. G.T.]
[4] ἐγένετο [ἐγεγόνει G.T.]

CHRIST provideth for the good of His disciples not only when He is present in the body, but also when far away; for having abundance of means and of skill, He effecteth one and the same end by contrary actions. Observe, for instance, what He hath done here. He leaveth His disciples, and goeth up into a mountain; and they[a], when even was come, went down unto the sea. They waited for Him until evening, expecting that He would come unto them; but when even was come, they could no longer endure not to seek their Master[b]; so great a love possessed them. They said not, "It is now evening, and night hath overtaken us, whither shall we depart? the place is dangerous, the time unsafe;" but, goaded[5] by their longing, they entered into the ship. For it is not without a cause that the Evangelist hath declared[6] the time also, but by it to shew the warmth of their love.

[5] al. 'inflamed'
[6] al. 'signifies'

Wherefore then doth Christ let them go, and not shew Himself[7]? And again[8], wherefore doth He shew Himself walking alone upon the sea? By the first He teacheth

[7] al. 'and retire'
[8] al. 'but rather'

[a] Ben. 'they having been left behind by their Master, when &c.'

[b] Ben. 'not to go to seek Him.'

them how great (an evil) it is to be forsaken by Him, and maketh their longing greater; by the second, again, He sheweth forth His power. For as in His teaching they heard not all in common with the multitude, so in the case of the miracles they saw them not all with the mass of people, since it was needful that they who were about to receive in charge the presidency[1] of the world, should have somewhat more than the rest. "And what sort of miracles," saith some one, "saw they by themselves?" The Transfiguration on the mount; this on the sea, and those after the Resurrection, which are many and important. And from these I conjecture that there were others also. They came to Capernaum without any certain information, but expecting to find Him there, or even in mid passage; this the Evangelist implies by saying that *it was now dark, and Jesus was not yet come to them.*

JOHN VI. 19.

[1] προστασίαν.

And the sea arose by reason of a great wind that blew. What did they? They were troubled, for there were many and various causes which forced them to be so. They were afraid by reason of the time for it was dark, of the storm for the sea had risen, of the place for they were not near land; but,

Ver. 19. *Had rowed about five and twenty*[2] *furlongs.*

And, lastly, by reason of the strangeness of the thing, for,

They see Him[3] *walking upon the sea.*

And when they were greatly troubled,

Ver. 20. *He saith unto them, It is I, be not afraid.*

Wherefore then appeareth He? To shew that it was He Who would make the storm to cease. For this the Evangelist hath shewn, saying[c],

Ver. 21. *They were willing to receive Him*[4], *and immediately the ship was near the land*[d].

He not only gave them a safe passage, but also one with a fair wind.

To the multitude He sheweth not Himself walking upon the sea, for the miracle was too great to suit their infirmity. Indeed, even by the disciples He was not seen long doing this, but He appeared, and at once retired[5]. Now this seems

[2] 'five and twenty or thirty,' N. T.

[3] 'they see Jesus.' N. T.

[4] [into the ship,] N. T

[5] al. 'withdrew from them.'

[c] al. 'is shewn (or It shews by the Evangelist, saying,' &c.

[d] 'at the land whither they went.' N. T.

Homil. XLIII. Mat. 14.

to me to be a different miracle from that found in Matthew; and that it is different is clear from many reasons. For He worketh often the same miracles, in order to cause the beholders not merely to count them very strange[c], but also to receive them with great faith.

It is I, be not afraid. As He spake the word, He cast out fear from their souls. But at another time not so; wherefore Peter said, *Lord, if it be Thou, bid me to come unto Thee.* Whence then was it that at that time they did not straightway admit this[1], but now were persuaded? It was because then the storm continued to toss the bark, but now at His voice the calm had come. Or if the reason be not this, it is that other which I have before mentioned, that oftentimes working the same miracles, He made the second to be readily received by means of the first. But wherefore went He not up into the ship? Because He would make the marvel greater, would more openly[2] reveal to them His Godhead, and would shew them, that when He before gave thanks, He did not so as needing aid, but in condescension to them. He allowed the storm to arise, that they might ever seek Him; He stilled the storm, that He might make known to them His power; He went not up into the ship, that He might make the marvel greater.

Mat. 14. 28.

[1] i. e. that it was really Christ.

[2] lit. 'more nakedly' al. 'more clearly'

Ver. 22. *And the people that were there saw that there was none other boat there save the one into which the disciples had entered, and that Jesus went not into the boat, but His disciples*[c].

And why is John so exact? Why said he not that the multitudes having passed over on the next day departed[3]? He desires to teach us something else, namely, that Jesus allowed the multitudes if not openly, at least in a secret manner, to suspect what had taken place. For, *They saw,*

[3] al. 'came'

[c] al. 'so that the beholders might both marvel, and not count them very strange.'

[c] N. T. ver. 22—24. *The day following, when the people which stood on the other side of the sea saw that there was none other boat there save that one wherein into His disciples were entered, and that Jesus went not with His disciples into the boat, but that His disciples were gone away alone; (howbeit there came other little boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks;) when the people therefore saw that Jesus was not there, neither His disciples, they also took shipping, and came to Capernaum seeking for Jesus.* The readings here vary, without variety of meaning.

saith he, *that there was none other boat there but one, and that Jesus went not into it with His disciples.* JOHN VI. 24. 25.

Ver. 24. And embarking in boats from Tiberias, they *came to Capernaum seeking Jesus.*

What else then could they suspect, save that He had arrived there crossing the sea on foot? for it was not possible to say that He had passed over in another ship. For *there was one,* saith the Evangelist, *into which His disciples entered.* Still when they came to Him after so great a wonder, they asked Him not how He crossed over, how He arrived there, nor sought to understand so great a sign. But what say they?

Ver. 25. *Master, when camest Thou hither?*

[2.] Unless any one affirm that the "when" is here used by them in the sense of "how." But it is[1] worth while also to notice here the fickleness of their impulses[g]. For they who said, *This is that Prophet;* they who were anxious to *take Him and make Him a king,* now when they have found Him take no such counsel, but having cast out their astonishment, they no longer admire Him for His former deeds. They sought Him, desiring again to enjoy a table like the first.

[1] al. hence

The Jews under the guidance of Moses passed over the Red Sea, but that case is widely different from this. He did all with prayer and as a servant, but Christ with absolute[2] power. There when the south wind[3] blew, the water yielded so as to make them pass over on dry land, but here the miracle was greater. For the sea retaining its proper nature so bare its Lord upon its surface[4], thus testifying to the Scripture which saith, *Who walketh upon the sea as upon a pavement.*

[2] lit. 'all'
[3] a strong east wind. Ex. 14, 21.
[4] lit. 'back' Job 9, 8.

And with reason, when He was about to enter into stubborn and disobedient Capernaum, did He work the miracle of the loaves, as desiring not only by what took place within, but also by the miracles which were wrought without the city, to soften its disobedience. For was it not enough to soften even any stone, that such multitudes should come with great eagerness to that city? Yet they had no such feeling, but again desired food for the body; for which also they are reproached by Jesus.

[g] εὔθραυστον ὁρμὴν al. εὔκολον γνώμην.

Homil. XLIII. Let us then, beloved, knowing these things, give thanks to God for things of sense, but much more for things spiritual; for such is His will, and it is on account of the latter that He giveth the former, leading in, as it were, by these the more imperfect sort, and giving them previous teaching, because they are yet gaping upon the world. But when such persons, having received these worldly things, rest in them, then are they upbraided and rebuked. For in the case of him that had the palsy, Christ wished first to give that which was spiritual, but they that were present endured it not; for when He said, *Thy sins be forgiven thee*, they exclaimed, *This man blasphemeth.* Let us not, I entreat you, be so affected, but let us make more[1] account of those (spiritual) things. Wherefore? Because when spiritual things are present with us, no harm ariseth from the absence[2] of fleshly things; but when they are not, what hope, what comfort, shall then remain to us? wherefore it is for these we ought always to call upon God, and entreat Him for them. And for such hath Christ also taught us to pray; for if we unfold that Prayer, we shall find that there is nothing carnal in it, but all spiritual, and that even the small portion which seemeth to relate to sense, becometh by the manner spiritual. For to bid us ask no more than our "successive[h]," that is, our "daily," bread, would mark a mind spiritual and truly wise. And consider what goeth before that, *Hallowed be Thy Name, Thy kingdom come, Thy will be done as in heaven so on earth;* then, after naming that temporal (need), He quickly leaveth it, and bringeth[3] us again to the spiritual doctrine, saying, *Forgive us our debts, as we forgive our debtors.* Nowhere hath He put in the Prayer riches or glory or dominion, but all things contributing to the benefit of the soul; nothing earthly, but all things heavenly. If then we are bidden to refrain from the things of this present life, how could we help being wretched and miserable, asking from God those things which even having He biddeth us cast away, to free us from care about them, and for which He biddeth us take no pains[i]. This is the "using vain repetition;" and this is why we effect nothing by our prayers. "How

Matt. 9, 2.

[1] al. 'much'

[2] al. 'lack'

[3] al. 'came'

[h] ἐπιουσίον, i. e. εἰς τὴν ἐπίουσαν ἡμ. have nor to desire them?

[i] al. no pains, but rather neither to

then," saith some one, "do the wicked grow rich, how the unjust and impure, plunderers and covetous?" Not by God's giving; (away with the thought!) but by plundering, and taking more than their due[a]. "And how doth God allow them?" As He allowed that rich man, reserving him for greater punishment. Hear what (Abraham) saith to him; *Son, thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.* Therefore that we also come not to hear that voice, by living softly and idly, and gathering together for ourselves many sins, let us choose the true riches and right wisdom, that we may obtain the promised good things; to which may we all arrive, through the grace and loving-kindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost, be glory, now and ever and world without end. Amen.

JOHN VI. 25.

Luke 16, 25.

[a] Ben. omits 'but by plundering, and taking more than their due.'

HOMILY XLIV.

JOHN vi. 26, 27.

Jesus answered them, and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life.

THE mild and gentle is not always useful, but there are times when the teacher needs sharper language. For if the disciple be dull and gross, then, in order to touch his dulness to the quick, we must rouse him with[1] a goad. And this the Son of God hath done in the present as well as in many other cases. For when the crowds had come and found Jesus, and were flattering Him, and saying, *Master, when camest Thou hither?* to shew that He desireth not honour from men, but looketh to one thing only, their salvation, He answereth them sharply, wishing to correct them not in this way only, but also by revealing and exposing their thoughts. For what saith He? *Verily, verily, I say unto you*, (speaking positively and with a confirmation,) *Ye seek Me, not because ye saw miracles, but because ye did eat of the loaves and were filled.* He chideth and reproveth them by these words, yet doth not so abruptly or violently, but very sparingly. For He saith not, "O ye gluttons and belly-slaves, I have wrought so many wonders, and ye never have either followed Me, or marvelled at My doings;" but mildly and gently somewhat

[1] al. 'use towards him.'

in this manner; *Ye seek Me, not because ye saw miracles, but because ye did eat of the loaves and were filled;* speaking not only of the past, but also of the present miracle. "It was not," He saith, "the miracle of the loaves that astonished you, but the being filled[a]." And that He said not this of them by conjecture they straightway shewed, for on this account they came the second time, as being about to enjoy the same (food) as before. Wherefore they said, *Our fathers did eat manna in the wilderness.* Again they draw Him to (the subject of) carnal food, which was the chief accusation and charge against them. But He stoppeth not at rebukes, but addeth instruction also, saying, *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life.* John VI. 26.

Which the Son of Man giveth[1] *unto you; for Him hath God the Father sealed.* [1] *shall give,* N. T.

What He saith, is of this kind: "Make ye no account of this earthly, but of that spiritual food." But since some of those who desire to live in doing nothing have abused this speech, as though Christ would entirely abolish working, it is seasonable to say somewhat to them. For they slander, so to speak, all Christianity, and cause it to be ridiculed on the score of idleness. First, however, we must mention that saying of Paul. What saith he? *Remember the Lord, how He said, It is more blessed to give than to receive.* Acts 20, 35. Now how can it be possible for him to give who hath not? How then saith Jesus to Martha, *Thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part?* Luke 10, 41. 42. and again, *Take no thought for the morrow.* Matt. 6, 34. For it is necessary now to resolve all these questions, not only that we may check men if they would be idle, but also that the oracles of God may not appear to bring in what is contradictory.

Now Paul in another place saith, *But we beseech you, brethren, that ye increase more and more, that ye study to be quiet, and to do your own business; that ye may walk honestly toward them that are without:* 1 Thess. 4, 10. 11. 12. and again; *Let him that stole, steal no more; but rather let him labour,* Eph. 4, 28.

[a] al. For He all but saith this in what He directeth against them: 'It was not, &c.'

Homil. XLIV. *working with his own hands, that he may have to give to him that needeth.* Here the Apostle bids not simply *work*, but to work so vigorously and laboriously, as to have thereby somewhat to give to others. And in another place the same saith again; *These hands have ministered to my necessities, and to them that were with me.* And writing to the Corinthians he said, *What is my reward then? Verily, that when I preach the Gospel, I may make the Gospel of Christ without charge.* And when he was in that city, he abode with Aquila and Priscilla, *and wrought, for by their occupation they were tentmakers.*

Acts 20, 34.

1 Cor. 9, 18.

Acts 18, 3.

These passages shew a yet more decided opposition as to the letter[1]; we must therefore now bring forward the solution. What then must be our reply? That to *take no thought*, doth not mean "not to work," but "not to be nailed to the things of this life;" that is, to take no care for to-morrow's ease, but to deem that superfluous. For a man may do no work, and (yet) lay up treasure for the morrow; and a man may work, yet be careful for nothing; for carefulness and work are not the same thing; it is not as trusting to his work that a man worketh, but, *that he may impart to him that needeth.* And that too which was said to Martha refers not to works and working, but to this, that it is our duty to know the right season, and not to spend on carnal things the time proper for listening. Thus Christ spake not the words as urging her to "idleness," but to rivet her to listening. "I came," saith He, "to teach you needful things, but thou art anxious about a meal. Dost thou desire to receive Me, and to provide for Me a costly table? Provide another sort of entertainment, by giving me a ready hearing, and by imitating thy sister's longing for instruction." He said not this to forbid her hospitality, (away with the thought! how could that be?) but to shew that she ought not in the season for listening be busy about other matters. For to say, *Labour not for the meat that perisheth*, is not the expression of one implying that we ought to be idle; (in fact, this most especially is *meat that perisheth*, for idleness is wont to teach all wickedness;) but that we ought to work, and to impart. This is meat that never perisheth; but if any be idle and gluttonous, and careth for luxury, that man

[1] κατὰ τὸ ῥητὸν

worketh for *the meat that perisheth.* So too, if a man by his labour should feed Christ, and give Him drink, and clothe Him, who[1] so senseless and mad[2] as to say that such an one labours for the meat that perisheth, when there is for this the promise of the kingdom that is to come, and of those good things? This meat endureth for ever. But at that time, since the multitudes made no account of faith, nor sought to learn Who it was that did these things, and by what power, but desired one thing only, to fill their bellies without working; Christ with good reason called such food, *meat that perisheth.* "I fed," He saith, "your bodies, that after this ye might seek that other food which endureth, which nourisheth the soul; but ye again run[3] after that which is earthy. Therefore ye do not understand that I lead you not to this imperfect food, but to that which giveth not temporal but eternal life, which nourisheth not the body but the soul." Then when He had uttered such great words concerning Himself, and had said that He would give this food, in order that what was spoken might not stand in their way, to make His saying credible He attributeth the supply to the Father. For after saying, *Which the Son of Man shall give you;* He addeth, *Him hath God the Father sealed*, that is, "hath sent Him for this purpose, that He might bring the food to you." The saying also admits of another interpretation; for in another place Christ saith, *He that heareth My words, hath set to his seal that God is true*, that is, hath "shewed forth undeniably." Which indeed the expression seems to me to hint at even in this place, for *the Father hath sealed*, is nothing else than "hath declared," "hath revealed by His testimony." He in fact declared Himself too, but since He was speaking to Jews, He brought forward the testimony of the Father.

John VI. 26.

[1] al. 'none'
[2] al. 'unschooled'
[3] al. 'fall down'

c. 3, 33.

[2.] Learn we then, beloved, to ask of God the things which it is meet for us to ask of Him. For those other things, those, I mean, which belong to this life, whichever way they may fall out, can do us no injury; for if we be rich, it is here only that we shall enjoy our luxury; and if we fall into poverty, we shall suffer nothing terrible. For neither the splendours nor the pains of the present life have much power in respect either of despondency or pleasure, they are

HOMIL. XLIV. contemptible, and slip away very swiftly. Wherefore they are called "a way," with reason, because they pass away, and by their very nature do not long endure [b], but the things which are to come endure eternally both those of punishment and those of the Kingdom. Let us then in regard of these things use much diligence to avoid the first and to choose the last. For what is the advantage of this world's luxury? To-day it is, and to-morrow it is not; to-day a bright flower, to-morrow scattered dust; to-day a burning fire, to-morrow smouldering ashes. But spiritual things are not so, they ever remain shining and blooming, and becoming brighter every day. That wealth never perishes [1], never departs, never ceases, never brings with it care or envy or blame, destroys not the body, corrupts not the soul, is without ill will, heaps not up malice; all which things attend on the other kind of wealth. That honour lifts not men into folly, doth not make them puffed up, never ceases nor is dimmed. Again, the rest and delight of heaven endureth continually, ever being immoveable and immortal, one cannot find its end or limit. This life then let us desire, for if we do so we shall make no account of present things, but shall despise and mock at them all, and though one should bid us enter into kingly halls, we shall not while we have this hope choose to do so; yet nothing (earthly) seems more near to happiness than such a permission; but to those who are possessed by love of heaven, even this seems little and mean, and worthy of no account. Nothing which comes to an end is to be much desired; whatever ceases, and to-day is and to-morrow is not, even though it be very great, yet seems to be very little and contemptible. Then let us not cling to fleeting things which slip away and depart, but to those which are enduring and immoveable. To which may we all attain [2], through the grace and loving-kindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost, be glory, now and ever and world without end. Amen.

[1] al. 'ceases'

[2] al 'that we may also be able to attain them.'

[b] al. 'are called by God *a way*, for there is one *broad*, and one *strait* and *narrow;* but things to come, &c.'

HOMILY XLV.

JOHN vi. 28—30.

Then said they unto Him, What shall we do[1], *that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him Whom He hath sent. They said therefore unto Him, What sign shewest thou then, that we may see and believe thee? what dost thou work?*

[1] ποιῶμεν [ποιοῦμεν G. T.]

THERE is nothing worse, nothing more shameful, than gluttony; it makes the mind gross, and the soul carnal; it blinds, and permits not to see clearly. Observe, for instance, how this is the case with the Jews; for because they were intent upon gluttony, entirely occupied with worldly things, and without any spiritual thoughts, though Christ leads them on by ten thousand sayings, sharp and at the same time forbearing, even thus they arise not, but continue grovelling below. For consider; He said to them, *Ye seek Me, not because ye saw the miracles, but because ye did eat of the bread, and were filled;* He touched them by the reproof, He shewed them what food they ought to seek, saying, *Labour not for the meat that perisheth;* He set before them the prize, saying, *but that which endureth unto everlasting life;* then provided a remedy for what might have been an objection, by declaring that He was sent from the Father.

What then did they? As though they had heard nothing, they said, *What shall we do, that we might work the works of God?* This they said, not that they might learn and do

Homil. XLV. them, (as the sequel shews,) but to induce Him again to supply them with food, and desiring to persuade Him to satisfy them. What then saith Christ? *This is the work of God, that ye believe on Him Whom He hath sent.* On this they asked, *What sign shewest thou, that we may see and believe?*

Ver. 31. *Our fathers did eat manna in the wilderness.*

Nothing more senseless, nothing more unreasonable, than these men! While the miracle was yet in their hands[1], as though none had been done, they spake after this manner, *What sign shewest thou?* and having thus spoken, they do not even allow Him the right of choosing the sign, but think to force Him to exhibit none other than such a one as was wrought in the days of their fathers; wherefore they say, *Our fathers did eat manna in the wilderness*, thinking by this to provoke Him to work such a miracle as might supply them with carnal nourishment. Else why did they mention none other of the miracles of old, though many took place in those times, both in Egypt and at the sea and in the wilderness, but only that of the manna? Was it not because they greatly desired that one by reason of the tyranny of their bellies? Ye who when ye saw His miracle called Him a Prophet, and attempted to make Him a king, how is that now, as though none had been wrought, ye have become thankless and ill-minded, and ask for a sign, uttering words fit for parasites, or hungry dogs? Does the manna now seem wonderful to you? Your soul is not now[2] parched up.

[1] al. 'in their eyes'

[2] al. 'when your soul is'

Mark too their hypocrisy. They said not, "Moses did this sign, what doest thou?" thinking it would annoy Him; but for a while they address Him with great reverence, through expectation of food. So they neither said, "God did this, what doest thou?" that they might not seem to make Him equal with God; nor did they bring forward Moses, that they might not seem to lower Him, but put the matter in an intermediate form, *Our fathers did eat manna in the wilderness.* He indeed might have replied, "I, but now, have wrought greater wonders than did Moses, requiring no rod, having no need of prayer, but doing all of Myself; and, if ye call to remembrance the manna, see, I have given you

bread." But this was not the season for such speeches; and the one thing He earnestly desired was, to bring them to spiritual food. And observe His infinite wisdom in His manner of answering. JOHN VI. 32.

Ver. 32. *Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven.*

Why said He not, "It was not Moses that gave it you, but I;" but putteth God in the place of Moses, and Himself instead of manna? Because the infirmity of His hearers was great. As is seen from what followeth. For not even when He had spoken thus did He secure their attention, although He said at first, *Ye seek Me, not because ye saw the miracle, but because ye did eat of the loaves, and were filled.* Now because they sought these (carnal) things, He would have corrected them by His succeeding words, yet not even so did they desist. When He promised the Samaritan woman that He would give her *the water*, He made no mention of the Father. What saith He? *If thou knewest Who it is that saith unto thee, Give Me to drink, thou wouldest have asked of Him, and He would have given unto thee living water;* and again, *The water which I shall give.* He referreth her not to The Father. But here He maketh mention of The Father, that thou mayest understand how great was the faith of the Samaritan woman, and how great the infirmity of the Jews. v. 26. c. 4, 10.

Was then the manna not from heaven? How then is it said to be from heaven? In the same manner as Scripture speaketh of *fowls of heaven;* and again, *The Lord thundered from heaven.* And He calleth that other the *true bread*, not because the miracle of the manna was false, but because it was a type, and not the very truth. But in mentioning Moses, He doth not compare Himself to him, for the Jews did not as yet prefer Him to Moses, of whom they still had a higher opinion. So that after saying, *Moses gave not*, He addeth not that "I give," but saith that The Father, and not Moses, giveth. They, when they heard this, replied, "Give us this bread to eat;" for they yet thought that it was something material, they yet expected to gratify their appetites, and so hastily ran to Him. What doth Christ? Leading them on[1] little by little, He saith, Ps. 8, 8. Ps. 18, 13.

[1] al. 'up'

Homil. XLV.

Ver. 33. *The bread of God is He which cometh down from heaven, and giveth life unto the world.*

Not, saith He, to Jews alone, but to all the *world*, not mere food, but *life*, another and an altered *life*. He calleth it *life*, because they all were dead in sins. Yet they still kept downward bent, saying,

Ver. 34. *Give us this bread.*

Then He, to rebuke them, because while they supposed that the food was material they ran to Him, but not when they learned that it was a spiritual kind, said,

Ver. 35, 36. *I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst. But I said unto you, that ye also have seen Me, and believe Me not.*

[2.] Thus also John crieth, saying beforehand, "He speaketh
c. 3, 32. that He knoweth, and testifieth that He hath seen," *and no*
c. 3, 11. *man receiveth His testimony;* and again Christ Himself, *We speak that We do know, and testify that We have seen,* "and ye believe not[1]." This He doth to prevent them, and to shew them that the matter doth not trouble Him, that He desireth not honour, that He is not ignorant of the secrets of their minds, nor of things present, nor of things to come.

[1] al. *and ye receive not our witness.* as in N. T.

I am the bread of life. Now He proceedeth to commit unto them mysteries. And first He discourseth of His Godhead, saying, *I am the bread of life.* For this is not spoken of His Body, (concerning that He saith towards the end, *And the bread which I shall give is My flesh,*) but at present it referreth to His Godhead. For That, through God the Word, is Bread, as this bread also, through the Spirit descending on it, is made Heavenly Bread. Here He useth not witnesses, as in His former address, for He had the miracle of the loaves to witness to Him, and the Jews themselves for a while pretending to believe Him; in the former case they opposed and accused Him. This is the reason why here He declareth Himself. But they, since they expected to enjoy a carnal feast, were not[2] disturbed until they gave up their hope. Yet not for that was Christ silent, but uttered many words of reproof. For they[3], who while they were eating called Him a Prophet, were here offended, and called Him the carpenter's son; not so while they ate the loaves,

[2] al. remain and are not

[3] Ben. 'But they,'

then they said, "He is The Prophet," and desired to make Him a king. Now they seemed to be indignant at His asserting that He *came down from heaven*, but in truth it was not this that caused their indignation, but the thought that they should not enjoy a material table. Had they been really indignant, they ought to have asked and enquired how He was the *bread of life*, how He had *come down from heaven;* but now they do not this, but murmur. And that it was not this which offended them is plain from another circumstance. When He said, *My Father giveth you the bread*, they exclaimed not, "Beseech Him that He give;" but what? *Give us that bread;* yet He said not, "I give," but, *My Father giveth;* nevertheless, they, from desire of the food, thought Him worthy to be trusted to for its supply. Now how should they, who deemed Him worthy of their trust for giving, be afterward offended when they also heard that *the Father giveth?* What is the reason? It is that when they heard that they were not to eat, they again disbelieved, and put forth by way of a cloak for their disbelief, that "it was a high saying." Wherefore He saith, *Ye have seen Me, and believe not;* alluding partly to His miracles, partly to the testimony from the Scriptures; *For they*, He saith, *are they which testify of Me;* and, *I am come in My Father's Name, and ye receive Me not;* and, *How can ye believe which receive honour of men*[1]*?*

JOHN VI. 37.

c. 5, 39.

c. 5, 43. 44.

[1] al. *one of another?*

Ver. 37. *All that the Father giveth Me shall come to Me, and him that cometh to Me I will in no wise cast out.*

Observe how He doeth all things for the sake of them that are saved; therefore He added this, that He might not seem to be trifling and speaking these things to no purpose. But what is it that He saith, *All that the Father giveth Me shall come unto Me*, and, *I will raise it*[2] *up in the last day?* Wherefore speaketh He of the common resurrection, in which even the ungodly have a part, as though it were the peculiar gift of those who believe on Him? Because He speaketh not simply of resurrection, but of a particular kind of resurrection. For having first said, *I will not cast him out, I shall lose nothing of it*, He then speaketh of the resurrection. Since in the resurrection some are cast out[3], (*Take him, and cast him into outer darkness,*) and some are destroyed[4]. (*Rather*

v. 37.

v. 40.

[2] Ben. '*him.*'

[3] Ben. 'as appears from,' & so, [4]. Matt. 22, 13. Mat. 10, 28.

Homil. XLV. *fear Him Who is able to destroy both soul and body in hell.*) And[1] the expression, *I give eternal life*, declareth this: for they *that have done evil shall go forth to the resurrection of damnation, and they that have done good to the resurrection of life*[2]. This then, the resurrection to good things[3], is that which He here designed. But what meaneth He by saying, *All that the Father giveth Me, shall come to Me?* He toucheth their unbelief, shewing that whosoever believeth not on Him transgresseth the will of the Father. And thus He saith it not nakedly, but in a covert manner, and this He doth[4] every where, wishing to shew that unbelievers are at variance with the Father, not with Him alone. For if this is His will, and if for this He came, that He might save man[5], those who believe not transgress His will. "When therefore," He saith, "the Father guideth any man, there is nothing that hindereth him from coming unto Me;" and in another place, *No man can come unto Me, except the Father draw him.*" And Paul saith, that He delivereth them up unto the Father; *When He shall have delivered up the kingdom to God, even the Father.* Now as the Father when He giveth doth so without first depriving Himself, so the Son when He delivereth up doth so without excluding Himself. He is said to deliver us up, because through Him we have access (to the Father). And the "by whom" is also applied to the Father, as when the Apostle saith, *By Whom ye were called unto the fellowship of His Son:* and[6], "By the will of the Father." And again; *Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee.* What He here intimateth is something of this kind[7], that "faith in Me is no ordinary thing, but needeth an impulse[8] from above;" and this He establisheth throughout His discourse, shewing that this faith requires a noble sort of soul, and one drawn on by God.

[1] al. 'So that.' c. 10, 28. c. 5, 29.
[2] clauses transposed.
[3] ἐπὶ τοῖς ἀγαθοῖς.
[4] al. 'thou wilt see Him doing.'
[5] al. 'all the world.'
v. 44.
1 Cor. 15, 24.
[3.] δι' οὗ
1 Cor. 1, 9.
[6] al. 'that is.' Mat. 16, 17.
[7] al. 'all but this.'
[8] ῥοπῆς.

But perhaps some one will say, "If all that the Father giveth, and whomsoever He shall draw, cometh unto Thee, if none can come unto Thee except it be given him from above, then those to whom the Father giveth not are free from any blame or charges." These are mere words and pretences. For we require our own deliberate choice also, because whether we will be taught is a matter of choice, and

also whether we will believe. And in this place, by the *which the Father giveth Me*, He declareth nothing else than that "the believing on Me is no ordinary thing, nor one that cometh of human reasonings, but needeth a revelation from above, and a well-ordered soul to receive that revelation." And the, "He that cometh to Me shall be saved," meaneth that he shall be greatly cared for. "For on account of these," He saith, "I came, and took upon Me the flesh, and entered into[1] the form of a servant." Then He addeth; John VI. 38.

[1] ὑπῆλθον.

Ver. 38. *I came down from heaven not to do Mine own will, but the will of Him that sent Me.*

What sayest Thou? Why, is Thy will one, and His another? That none may suspect this, He explaineth it by what follows, saying;

Ver. 40. *And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life.*

Is not then this Thy will? And how sayest Thou, *I am come to send fire upon the earth, and what have I desired to see*[d], *if that be already kindled?* For if Thou also desirest this, it is very clear that Thy will and the Father's is one. In another place also He saith, *For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will.* But what is the will of the Father? Is it not, that not so much as one of them should perish? This Thou willest also. So that the will of the One differeth not from the will of the Other. So[e] in another place He is seen establishing yet more firmly His equality with the Father, saying, "I and My Father *will come, and will make Our abode with him.* What He saith then is this; "I came not to do any thing other than that which the Father willeth, I have no will of Mine own different from that of the Father, for all that is the Father's is Mine, and all that is Mine is the Father's." If now the things of the Father and the Son are in common, He saith with reason, *Not that I might do Mine own will.* But here He speaketh not so, but reserveth this

Luke 12, 49.

c. 5, 21.

Mat. 18, 14.

c. 14, 23.

[d] S. C. here instead of τί θέλω; reads τί ἤθελον ἰδεῖν.

[e] In place of the passage which follows, Savile notices in the margin another reading: 'Besides at a later time He said, (Luke xiii. 34.) *How often would I have gathered thy children together, and ye would not!* what is it then that He saith? Nothing else but, &c.'

Homil. XLV. for the end. For, as I have said, He concealeth and veileth for a while high matters, and desireth to prove that had He even said, "This is My will," they would have despised Him. He therefore saith, that "I cooperate with that Will," desiring thus to startle them more; as though He had said, "What think ye? Do ye anger Me by your disbelief? Nay, ye provoke My Father." *For this is the will of Him that sent Me, that of all which He hath given Me I should lose nothing.* Here He sheweth that He needeth not their service, that He came not for His own advantage[1], but for their salvation; and not to get honour from them. Which indeed He declared in a former address, saying, *I receive not honour from men*; and again, *These things I say that ye may be saved.* Since He every where laboureth to persuade[2] them that He came for their salvation. And He saith, that He obtaineth honour to the Father, in order that He may not be suspected by them. And that it is for this reason He thus speaketh, He hath more clearly revealed by what follows. For He saith, *He that seeketh his own will*[3] *seeketh his own glory; but He that seeketh His glory that sent Him is true, and there is no unrighteousness in Him. And this is the will of the Father, that every one which seeth the Son, and believeth on Him, may have everlasting life.*

v. 39.

[1] al. 'ministering.'

c. 5, 41.

c. 5, 34.

[2] al. 'shew.'

c. 7, 18.

[3] *that speaketh of himself,* N. T.

v. 40.

And I will raise him up at the last day. Why doth He continually dwell upon the Resurrection? It is that men may not judge of God's providence by present things alone; that if they enjoy not results[4] here, they become not on that account desponding, but wait for the things that are to come, and that they may not, because their sins are not punished for the present, despise Him, but look for another life.

[4] ἀπολαύωσι.

Now those men gained nothing, but let us take pains to gain by having the Resurrection continually sounded in our ears; and if we desire to be grasping, or to steal, or to do any wrong thing, let us straightway take into our thoughts that Day, let us picture to ourselves the Judgment-seat, for such reflections will check the evil impulse more strongly than any bit. Let us continually say to others[5], and to ourselves, "There is a resurrection, and a fearful tribunal awaiteth us." If we see any man insolent and puffed up with the

[5] al. 'one to another.'

good things of this world, let us make the same remark to him, and shew him that all those things abide here: and if we observe another grieving and impatient, let us say the same to him, and point out to him that his sorrows shall have an end; if we see one careless and dissipated [1], let us say the same charm over him, and shew that for his carelessness he must render account. This saying is able more than any other remedy to heal our souls. For there is a Resurrection, and that Resurrection is at our doors, not afar off, nor at a distance. *For yet a little while, and He that shall come will come, and will not tarry.* And again, *We must all appear before the judgment-seat of Christ;* that is, both bad and good, the one to be shamed in sight of all, the other in sight of all to be made more glorious. For as they who judge here punish the wicked and honour the good publicly, so too will it be there, that the one sort may have the greater shame, and the other more conspicuous glory. Let us picture these things to ourselves every day. If we are ever revolving them, no care for present things will be able to sting us [e]. *For the things which are seen are temporal, but the things which are not seen are eternal.* Continually let us say to ourselves and to others [2], "There is a Resurrection, and a Judgment, and a scrutiny of our actions;" and let as many as deem that there is such a thing as fate repeat this, and they shall straightway be delivered from the rottenness of their malady; for if there is a Resurrection, and a Judgment, there is no fate, though they bring ten thousand arguments, and choke themselves to prove it. But I am ashamed to be teaching Christians concerning the Resurrection: for he that needeth to learn that there is a Resurrection, and who hath not firmly persuaded himself that the affairs of this world go not on by fate, and without design, and as chance will have them, can be no Christian. Wherefore, I exhort and beseech you, that we cleanse ourselves from all wickedness, and do all in our power to obtain pardon and excuse in that Day.

JOHN VI. 40.

[1] διακεχυμένον.

Heb. 10, 37.

2 Cor. 5, 10.

2 Cor. 4, 18.

[2] al. 'one to another.'

Perhaps some one will say, "When will be the consummation? When will be the Resurrection? See how long a time hath gone by, and nothing of the kind hath come to

[e] al. 'none of the things present and perishable will be able to occupy us.'

HOMIL. XLV.

pass?" Yet it shall be, be sure. For those before the flood spake after this manner, and mocked at Noah, but the flood came and swept away[1] all those unbelievers, but preserved him[2] who believed. And the men of Lot's time expected not that stroke from God, until those lightnings and thunderbolts came down and destroyed them all utterly. Neither in the case of these men, nor of those who lived in the time of Noah, was there any preamble[3] to what was about to happen, but when they were all living daintily, and drinking, and mad with wine, then came these intolerable calamities upon them. So also shall the Resurrection be; not with any preamble, but while we are in the midst of good times[4]. Wherefore Paul saith, *For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.* God hath so ordered this, that we may be always struggling, and be not confident even in time of safety. What sayest thou? Dost thou not expect that there will be a Resurrection and a Judgment? The devils confess these, and art thou shameless[5]? *Art Thou come*, they say, *to torment us before the time?* now they who say that there will be "torment," are aware of the Judgment, and the reckoning, and the vengeance. Let us not then besides daring evil deeds, anger God by disbelieving the word of the Resurrection. For as in other things Christ hath been our beginning, so also hath He in this; wherefore He is called *the first-born from the dead.* Now if there were no Resurrection, how could He be *the first-born*, when no one of *the dead* was to follow Him? If there were no Resurrection, how would the justice of God be preserved, when so many evil men prosper, and so many good men are afflicted and die in their affliction? Where shall each of these obtain his deserts, if so be that there is no Resurrection? No one of those who have lived aright disbelieves the Resurrection, but every day they pray and repeat that holy sentence, "Thy Kingdom come." Who then are they that disbelieve the Resurrection? They who have unholy ways and an unclean life: as the Prophet saith, *His ways are always polluted. Thy judgments are far above out of his sight.* For a man cannot possibly live a pure life without believing in the Resurrection; since they who are conscious

[1] al. 'seized.'
[2] al. 'him only.'
[3] προοίμιον.
[4] lit. 'fair weather'
1 Thess. 5,3.
[5] al. 'dost thou not confess?'
Matt. 8, 29.
Col. 1, 18.
Ps. 10,5.

of no iniquity both speak of, and wish for, and believe in it, that they may receive their recompense. Let us not then anger Him, but hear Him when He saith, *Fear Him which is able to destroy both body and soul in hell;* that by that fear we may become better, and being delivered from that perdition, may be deemed worthy of the Kingdom of Heaven. Which may we all attain to, through the grace and loving-kindness of our Lord Jesus Christ, by Whom and with Whom to the Father and the Holy Ghost be glory, now and ever and to the endless ages of eternity. Amen.

JOHN VI 40.

Mat. 10, 28.

HOMILY XLVI.

JOHN vi. 41, 42.

The Jews then murmured at Him, because He said, I am the bread which came down from heaven; and they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He saith, I came down from heaven?

Phil. 3, 19.

WHOSE god is their belly, and whose glory is in their shame, said Paul of certain persons, writing to the Philippians[1]. Now that the Jews were of this character is clear, both from what has gone before, and from what they came and said to Christ. For when He gave them bread, and filled their bellies, they said that He was a Prophet, and sought to make Him a King: but when He taught them concerning spiritual food, concerning eternal life, when He led them away from objects of sense, and spake to them of a resurrection, and raised their thoughts to higher matters, when most they ought to have admired, they murmur and start away. And yet, if He was that Prophet as they before asserted, declaring that he it was of whom Moses had said, *A Prophet shall the Lord your God raise up unto you of your brethren like unto me, unto Him shall ye hearken;* they ought to have hearkened to Him when He said, *I came down from heaven;* yet they hearkened not, but murmured. They still reverenced Him, because the miracle of the loaves was recent, and therefore they did not openly gainsay Him, but by murmuring expressed their displeasure, that He did

[1] al. 'speaking concerning the Jews.'

Deut. 18, 15.

not give them the meal which they desired. And murmuring they said, *Is not this the son of Joseph?* Whence it is plain, that as yet they knew not of His strange and marvellous Generation. And so they still say that He is the son of Joseph, and are not rebuked; and He saith not to them, "I am not the son of Joseph;" not because He was his son, but because they were not as yet able to hear of that marvellous Birth. And if they could not bear to hear in plain terms of His birth according to the flesh, much less could they hear of that ineffable Birth which is from above. If He revealed not that which was lower to them, much less would He commit to them the other. Although this greatly offended them, that He was born from a mean and common father, still He revealed not to them the truth, lest in removing one cause of offence He should create another. What then said He when they murmured? JOHN VI. 44—46.

Ver. 44. *No man can come unto Me, except the Father which hath sent Me draw Him.*

The Manichæans spring upon these words, saying, "that nothing lies in our own power;" yet the expression sheweth that we are masters of our will. "For if a man cometh to Him," saith some one, "what need is there of drawing?" But the words do not take away our free will, but shew that we greatly need assistance. And He implieth not an unwilling[1] comer, but one enjoying much succour. Then He sheweth also the manner in which He draweth; for that men may not, again, form any material idea of God, He addeth,

[1] Sav. ἄκοντα, Ben. τυχόντα.

Ver. 46. *Not that any man hath seen God*[2], *save He which is of God, He hath seen the Father.*

[2] 'The Father,' N. T.

"How then," saith some one, "doth the Father draw?" This the Prophet explained of old, when he proclaimed beforehand, and said,

Ver. 45. *They shall all be taught of God.* Is. 54, 13.

Seest thou the dignity of faith, and that not of men nor by man, but by God Himself they shall[3] learn this? And to make this assertion credible, He referred them to their prophets. "If then *all shall be taught of God*, how is it that some shall not believe?" Because the words are spoken of the greater number. Besides, the prophecy meaneth not

[3] Ben. 'he foretold they shall.'

Homil. XLVI. absolutely all, but all that have the will. For the teacher sitteth ready to impart what he hath to all, and pouring forth his instruction unto all.

Ver. 44. *And I will raise him up in the last day.*

Not slight here is the authority of the Son, if so be that the Father leadeth, He raiseth up. He distinguisheth not His working from that of the Father, (how could that be?) but sheweth equality[1] of power. As, therefore, after saying in that other place, *The Father Which hath sent Me beareth witness of Me*, He then, that they might not be over-curious about the utterance, referred them to the Scriptures; so here, that they may not entertain similar suspicions, He referreth them to the Prophets, whom He continually and every where quoteth, to shew that He is not opposed to the Father.

[1] Ἰσοστάσιον, al. ἰσότιμον

"But what of those," saith some one, "who were before His time? Were not they taught of God? why then the special application of the words here?" Because of old they learned the things of God by the hands of men, but now by the Only-begotten Son of God, and by the Holy Ghost. Then He addeth, *Not that any man hath seen the Father, save He Which is of God*[2], using this expression here not with reference to the cause, but to the manner of being[a]. Since had He spoken in the former sense, we are all "of God." And where then would be the special and distinct nature of the Son? "But wherefore," saith some one, "did He not put this more clearly?" Because of their weakness. For if when He said, *I am come down from heaven*, they were so offended, what would they have felt had He added this?

[2] ἐκ Θεοῦ. [παρὰ Θ. v. 46.]

He calleth Himself, (ver. 48.) *the bread of life*, because He maintaineth[b] our life both which is and which is to be, and saith, *Whosoever*[c] *shall eat of this bread shall live for ever.* By *bread* He meaneth here either His saving doctrines and the faith which is in Him, or His own Body; for both nerve the soul. Yet in another place He said, *If a man hear*[3] *My saying, he shall never taste of death.* And they were offended; here they had no such feeling perhaps, because

c. 8, 51.

[3] 'keep,' N. T.

[a] i. e. with reference, not to men who are "of God" as being their *Cause* by creation, but to Himself Who is "of God" by His *Essence*.

[b] συγκρατεῖ, al. συγκροτεῖ.

[c] Ver. 58. ὃς ἂν φάγῃ, [ὁ τρώγων, G. T.]

they yet respected Him on account of the loaves which had been made. JOHN VI. 49—51.

[2.] And observe how He distinguisheth between His bread and the manna, by causing them to hear the result of each kind of food. For to shew that the manna afforded them no unusual advantage, He added,

Ver. 49. *Your fathers did eat manna in the wilderness, and are dead.*

He then establisheth a thing most likely to persuade them, that they were deemed worthy of greater things than their fathers, (meaning those marvellous men who lived in the time of Moses,) and so, after saying that they were dead who ate the manna, He addeth,

Ver. 51. *He that eateth*[1] *of this bread, shall live for ever.* [1] *If any man eat,* N. T.

Nor hath He put *in the wilderness* without a cause, but to point out that the supply of manna was not extended to a long time, nor entered with them into the land of promise. But this *bread* was not of the same kind.

And the bread that I will give is My Flesh, which I will give for the life of the world.

Here one might reasonably enquire, how this was a fit season for these words, which neither edified nor profited, but rather did mischief to those who had been edified; for *from that time*, saith the Evangelist, *many of His disciples* v. 60. *went back*, saying, *This is a hard saying; who can hear it?* since these things might have been entrusted to the disciples only, as Matthew hath told us that He discoursed with them Mark 4, apart. 34. What then shall we say? What is the profit of the words? see Mat. 13, 36. Great is the profit and necessity of them. Because they pressed upon Him, asking for bodily food, reminding Him of the food provided in the days of their forefathers, and speaking of the manna as a great thing, to shew them that all those things were but type and shadow, but that the very reality of the matter was now present with them, He mentioneth spiritual food. "But," saith some one, "he ought to have said, Your fathers did eat manna in the wilderness, but I have given you bread." But the interval between the two miracles was great, and the latter of them would have appeared inferior to the former, because the manna came down from heaven, but this, the miracle of the

Homil. XLVI. loaves, was wrought on earth. When therefore they sought food "coming down from heaven," He continually told them, "I came down from heaven." And if any one enquire why He introduced the discourse on the Mysteries, we will reply, that this was a very fitting time for such discourses; for indistinctness in what is said always rouses the hearer, and renders him more attentive. They ought not then to have been offended, but rather to have asked and enquired. But now they went back. If they believed Him to be a Prophet, they ought to have believed His words, so that the offence was caused by their own folly, not by any difficulty in the words. And observe how by little and little He led them up to Himself. Here He saith that Himself giveth, not the Father[e]; *The bread that I will give is My Flesh, Which I will give for the life of the world.*

"But," saith some one, "this doctrine was strange to them and unusual[f]." And yet John at an earlier period alluded
c. 1. 29. to it by calling Him "Lamb." "But for all that, they knew it not." I know they did not; nay, neither did the disciples understand. For if as yet they had no clear knowledge of
John 2, 19. the Resurrection, and so knew not what, *Destroy this Temple, and in three days I will raise it up*, might mean, much more would they be ignorant of what is said here. For these words were less clear than those. Since that prophets had raised men[1] from the dead, they knew, even if the Scriptures have not spoken so clearly on the subject, but not one of them ever asserted that any man had eaten flesh. Still they obeyed, and followed Him, and confessed that He had the words of eternal life. For this is a disciple's part, not to be over-curious about the assertions of his teacher, but to hear and obey him, and to wait the proper time for the solution of any difficulties. "How then," saith some one, "was it that the contrary came to pass, and that these men *went back?* It was by reason of their folly. For when questioning concerning the "how" comes in, there comes in with it

[1] or, 'risen.'

[e] al. "And observe how He bound the disciples to Himself; for these are they who say, 'Thou hast the words of life, whither shall we depart?' but here He bringeth in Himself giving, not the Father."

[f] al. '*The bread which I will give.* But the multitudes not so, but contrariwise, *This is a hard saying*, wherefore they go back. Yet it was no strange or unusual doctrine, for John, &c.'

unbelief. So Nicodemus was perplexed, saying, *How can a man enter into his mother's womb?* So also these are confounded, saying, JOHN VI. 52.

Ver. 52. *How can this man give us his flesh to eat?*

If thou seekest to know the "how," why askedst not thou this in the matter of the loaves, how He extended five to so great a number? Because they then only thought of being satisfied, not of seeing the miracle. "But," saith some one, "their experience then taught them." Then by reason of that experience these words ought to have been readily received. For to this end He wrought beforehand that strange miracle, that taught by it they might no longer disbelieve what should be said by Him afterwards.

Those men then at that time reaped no fruit from what was said, but we have enjoyed the benefit in the very realities. Wherefore it is necessary to understand the marvel of the Mysteries, what it is, why it was given, and what is the profit of the action. We become one Body, and *members of His Flesh and of His bones.* Let the initiated[1] follow what I say. In order then that we may become this not by love only, but in very deed, let us be blended[2] into that Flesh. This is effected by the Food which He hath freely given us, desiring to shew the love which He hath for us. On this account He hath mixed up Himself with us; He hath kneaded up[3] His Body with ours, that we might be a certain One Thing[4], like a body joined to a head. For this belongs to[5] them who love strongly; this, for instance, Job implied, speaking of his servants, by whom he was beloved so exceedingly, that they desired to cleave unto his flesh. For they said, to shew the strong love which they felt, *Who would give us to be satisfied with his flesh?* Wherefore this also Christ hath done, to lead us to a closer friendship, and to shew His love for us; He hath given to those who desire Him not only to see Him, but even to touch, and eat Him, and fix their teeth in His Flesh, and to embrace Him, and satisfy all their love. Let us then return from that table like lions breathing fire, having become terrible to the devil; thinking on our Head, and on the love which He hath shewn for us. Parents often entrust their offspring to others to feed; "but I," saith He, "do not

Eph. 5, 30.

[3.]

[1] i. e. communicants.
[2] ἀνακερασθῶμεν
[3] ἀνέφυρε
[4] ἓν π.
[5] al. 'is proof of

Job 31, 31.

Homil. XLVI. so, I feed you with Mine own Flesh, desiring that you all be nobly born[1], and holding forth to you good hopes for the future. For He Who giveth out Himself to you here, much more will do so hereafter. I have willed to become your Brother, for your sake I shared in flesh and blood, and in turn I give out to you the Flesh and the Blood by which I became your kinsman." This Blood causeth the image of our King to be fresh[2] within us, produceth beauty unspeakable, permitteth not the nobleness of our souls to waste away, watering it continually, and nourishing it. The blood derived from our food becomes not at once blood, but something else; while this doth not so, but straightway watereth our souls, and worketh in them some mighty power. This[3] Blood, if rightly taken, driveth away devils, and keepeth them afar off from us, while it calleth to us Angels and the Lord of Angels. For wherever they see the Lord's Blood, devils flee, and Angels run together. This Blood poured forth washed clean all the world; many wise sayings did the blessed Paul utter concerning It in the Epistle to the Hebrews. This Blood cleansed the secret place, and the Holy of Holies. And if the type of It had such great power in the temple of the Hebrews, and in the midst of Egypt, when smeared on the door-posts, much more the reality. This blood sanctified the golden altar; without it the high priest dared not enter into the secret place. This blood consecrated[4] priests, this in types cleansed[5] sins. But if it had such power in the types, if death so shuddered at the shadow, tell me how would it not have dreaded the very reality? This Blood is the salvation of our souls, by This the soul is washed[6], by This is beautified, by This is inflamed, This causeth our understanding to be more bright than fire, and our soul more beaming than gold; this Blood was poured forth, and made heaven accessible.

[1] i. e. by the New Birth.

[2] ἀνθηρὰν

[3] al. 'this mystical blood'

[4] ἐχειροτονεῖ

[5] al. 'washed away'

[6] al. 'is delighted'

[4.] Awful in truth are the Mysteries of the Church, awful in truth is the Altar. A fountain went up out of Paradise sending forth[7] material rivers, from this table springeth up a fountain which sendeth forth rivers spiritual. By the side of this fountain are planted not fruitless willows, but trees reaching even to heaven, bearing fruit ever timely and undecaying. If any be scorched with heat, let him come to the

[7] al. 'pouring forth'

side of this fountain and cool his burning. For it quencheth drought, and comforteth[1] all things that are burnt up, not by the sun, but by the fiery darts. For it hath its beginnings from above, and its source is there, whence also its water floweth. Many are the streams of that fountain which the Comforter sendeth forth, and the Son is the Mediator, not holding mattock to clear the way, but opening our minds. This fountain is a fountain of light, spouting forth rays of truth. By it stand the Powers on high looking upon the beauty of its streams, because they more clearly perceive the power of the Things set forth, and the flashings unapproachable. For as when gold is being molten if one should (were it possible) dip in it his hand or his tongue, he would immediately render them golden; thus, but in much greater degree, doth What here is set forth work upon the soul. Fiercer than fire the river boileth up, yet burneth not, but only baptizeth that on which it layeth hold. This Blood was ever typified of old in the altars and sacrifices[1] of righteous men, This is the price of the world, by This Christ purchased to Himself the Church, by This He hath adorned Her all. For as a man buying servants giveth gold for them, and again when he desireth to deck them out doth this also with gold; so Christ hath purchased us with His Blood, and adorned us with His Blood. They who share this Blood stand with Angels and Archangels and the Powers that are above, clothed in Christ's own kingly robe, and having the armour of the Spirit. Nay, I have not as yet said any great thing: they are clothed with the King Himself.

John VI. 52.

[1] al. 'cooleth'

[1] or, 'slayings.'

Now as this is a great and wonderful thing, so if thou approach it with pureness, thou approachest for salvation; but if with an evil conscience, for punishment and vengeance. *For*, It saith, *he that eateth and drinketh unworthily* of the Lord, *eateth and drinketh damnation to himself;* since if they who defile the kingly purple are punished equally with those who rend it, it is not[2] unreasonable that they who receive the Body with unclean thoughts should suffer the same punishment as those who rent it with the nails. Observe at least how fearful a punishment Paul declareth, when he saith, *He that despised Moses' law dieth without mercy under two or three witnesses; of how much sorer punishment,*

1 Cor. 11, 29.

[2] al. 'what is there'

Heb. 1, 28.

Homil. XLVI. *suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the covenant, wherewith he was sanctified, an unholy thing?* Take we then heed to ourselves, beloved, we who enjoy such blessings; and if we desire to utter any shameful word, or perceive ourselves hurried away by wrath or any like passion, let us consider of what things we have been deemed worthy, of how great a Spirit we have partaken, and this consideration shall be a sobering of our unreasonable passions. For how long shall we be nailed to present things? How long shall it be before we rouse ourselves? How long shall we neglect our own salvation? Let us bear in mind of what things Christ has deemed us worthy, let us give thanks, let us glorify Him, not by our faith alone, but also by our very works, that we may obtain the good things that are to come, through the grace and loving-kindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost be glory, now and ever and world without end. Amen.

HOMILY XLVII.

JOHN vi. 53, 54.

Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have not eternal[1] *life in yourselves. Whoso eateth My Flesh, and drinketh My Blood, hath life*[2] *in himself.*

[1] *no life*, N. T.
[2] *eternal life*, N. T.

WHEN we converse of spiritual things, let there be nothing secular in our souls, nothing earthy, let all such thoughts retire, and be banished, and let us[a] be entirely given up to the hearing the divine oracles only. For if at the arrival of a king[3] all confusion is driven away, much more when the Spirit speaketh with us do we need[4] great stillness, great awe. And worthy of awe is that which is said to-day. How it is so, hear. *Verily I say unto you, Except a man eat My Flesh, and drink My Blood, he hath not eternal life in him.* Since the Jews had before asserted that this was impossible, He sheweth not only that it is not impossible, but that it is absolutely necessary. Wherefore He addeth, *He that eateth My Flesh, and drinketh My Blood, hath eternal life.*

[3] Ben. adds, 'in a city.'
[4] al. 'we must needs hear with'

And I will raise him up at the last day. For since He had said, *He that eateth of this bread shall not die for ever*, and it was likely that this would stand in their way, (just as they before said, *Abraham is dead, and the Prophets are*

v. 50. not verbally quoted.
c. 8, 52. not verbally quoted.

[a] al. 'but having renounced all these things, and having banished all these things from our minds, let us &c.'

Homil. XLVII. *dead; and how sayest Thou, that he shall not taste of death?*) He bringeth forward the Resurrection to solve the question, and to shew that (the man who eateth) shall not die at the last[1]. He continually handleth the subject of the Mysteries, shewing the necessity of the action, and that it must by all means be done.

[1] εἰς τέλος.

Ver. 55. *For My Flesh is true*[2] *meat, and My Blood is true drink.*

[2] *truly*, N. T.

What is it that He saith[3]? He either desireth to declare that this is the true meat which saveth the soul, or to assure them concerning what had been said, that they might not suppose the words to be a mere enigma or parable, but might know that it is by all means needful to eat the Body. Then He saith,

[3] al. 'but what is the, *is true meat?*' &c.

Ver. 56. *He that eateth My Flesh, dwelleth in Me.*

This He said, shewing that such an one is blended with[4] Him. Now what follows seems unconnected, unless we enquire into the sense; for, saith some one, after saying, *He that eateth My Flesh, dwelleth in Me*, what kind of a consequence is it to add,

[4] ἀνακιρνᾶται

Ver. 57. *As the living Father hath sent Me, and I live by the Father?*

Yet the words harmonize perfectly. For since He continually spake of *eternal life*, to prove this point He introduceth the expression, *dwelleth in Me;* for, "if he dwelleth in Me, and I live, it is plain that he will live also." Then He saith, *As the living Father hath sent Me.* This is an expression of comparison and resemblance, and its meaning is of this kind, "I live in like manner as the Father liveth." And that thou mayest not deem Him unbegotten, He immediately subjoineth, *by the Father*, not by this to shew that He needeth, in order to live, any power working in Him[5], for He said before, to remove such a suspicion, *As the Father hath life in Himself, so hath He given to the Son also to have life in Himself;* now if He needeth the working of another, it will be found that either the Father hath not given Him so to have it, and so the assertion is false, or if He hath so given it, then He will need no other one to support Him. What then means the, *By the Father?* He here merely hinteth at the cause, and what He saith is of

[5] ἐνεργείας

this kind: "As the Father liveth, so I live, and he that eateth Me shall live by Me." And the "life" of which He speaketh is not life merely, but the excellent[1] life; for that He spake not simply of life, but of that glorious and ineffable life, is clear from this. For all men "live," even unbelievers, and uninitiated, who eat not of that Flesh. Seest thou that the words relate not to this life, but to that other? And what He saith is of this kind: "He that eateth My Flesh, when he dieth shall not perish nor suffer punishment;" He spake not of the general resurrection, (for all alike rise again,) but concerning the special, the glorious Resurrection, that which hath a reward.

JOHN VI. 58.

[1] εὐδόκιμον.

Ver. 58. *This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever.*

Continually doth He handle the same point, so as to imprint it on the understanding of the hearers, (for the teaching on these points was a kind of final teaching,) and to confirm the doctrine of the Resurrection and of eternal life. Wherefore He mentioneth the Resurrection since He promiseth eternal life, shewing that that life is not now, but after the Resurrection[b]. "And whence," saith some one, "are these things clear?" From the Scriptures; to them He every where referreth the Jews, bidding them learn these things from them. And by saying, *Which giveth life to the world*, He inciteth them to jealousy, that from very vexation that others should enjoy the gift, they may not stay without. And continually He remindeth them of the manna, shewing the difference (between it and His Bread,) and guiding them to the faith; for if He was able[2] to support their life for forty years without harvest, or corn, or other things in course[3]; much more now will He be able to do so, as having come for greater ends. Moreover, if those things were but types, and yet men collected what came down without sweat or labour; much more shall this be the case, where the difference is great both in the never dying, and in the enjoying the true life. And rightly hath He spoken often of "life," since this is desired by men, and nothing is so pleasing to them as not to die. Since even under the old Covenant, this was the promise, length of

[2] al. 'it was possible.'

[3] ἀκολουθίας.

[b] Ben. 'both because He had said *eternal life*, and also shewing.'

Homil. XLVII. life and many days, but now it is not length merely, but life having no end. He desireth at the same time to shew, that He now revoketh the punishment caused by sin, annulling that sentence which condemneth to death, and bringing in not life merely, but life eternal, contrariwise to the former things [1].

[1] or, 'those before.'

Ver. 59. *These things said He in the synagogue, as He taught in Capernaum.*

The place where most of His marvels had been done, so that He ought there especially to have been listened to. [2.] But wherefore taught He in the synagogue and in the Temple? As well because He desired to catch the greatest number of them, as because He desired to shew that He was not opposed to the Father.

Ver. 60. *But many of the disciples, when they had heard this, said, This is a hard saying.*

What means "hard?" Rough, laborious, troublesome. Yet He said nothing of this kind, for He spake not of a mode of life [2], but of doctrines, continually handling the faith which is in Him. What then means, *is a hard saying?* Is it because it promiseth life and resurrection? Is it because He said that He came down from heaven? Or that it was impossible for one to be saved who ate not His Flesh? Tell me, are these things "hard?" Who can assert that they are? What then means "hard?" It means, "difficult to be received," "transcending their infirmity," "having much terror." For they thought that He uttered words too high for His real character, and such as were above Himself. Therefore they said,

[2] πολιτείας

Who can hear it?

Perhaps making excuse for themselves, since they were about to start away.

Ver. 61, 62. *When Jesus knew in Himself that His disciples murmured at it,* (for this is an attribute of His Godhead to bring secret things to light,) *He said unto them, Doth this offend you? What and if ye shall see* [3] *the Son of Man ascend up where He was before?*

[3] ἴδητε θεωρῆτε G. T.

This also He doth in the case of Nathanael, saying, *Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these.* And to

c. 1, 50.

Nicodemus, *No man hath ascended up to heaven but the Son of man Which is in heaven.* What then, doth He add difficulties to difficulties? No, (that be far from Him,) but by the greatness of the doctrines, and the number of them, He desireth to bring them over. For if one had said simply, "I have come down from heaven," and added nothing more, he would have been the more likely to offend them; but He Who said, "My Body is the life of the world;" He Who said, *As the living Father hath sent Me, so I live by the Father;* and Who said, "I have come down from heaven," solves the difficulty. For the man who utters any one great thing concerning himself may perhaps be suspected of feigning, but he who connects together so many one after another removes all suspicion. All that He doth and saith is intended to lead them away from the thought, that Joseph was His father. And it was not with a wish to strengthen, but rather to do away that stumbling-block, that He said this. For whosoever deemed that He was Joseph's son could not receive His sayings, while one that was persuaded that He had come down from heaven, and would ascend thither, might more easily give heed to His words: at the same time He bringeth forward also another explanation, saying, John VI. 63. / c. 3, 13.

Ver. 63. *It is the Spirit that quickeneth, the flesh profiteth nothing.*

His meaning is, "Ye must hear spiritually what relateth to Me, for he who heareth carnally is not profited, nor gathereth any advantage." It was carnal to question how He came down from heaven, to deem that He was the son of Joseph, to ask, "How can he give us His flesh to eat?" All this was carnal, when they ought to have understood the matter in a mystical and spiritual sense. "But," saith some one, "how could they understand what the 'eating flesh' might mean?" Then it was their duty to wait for the proper time and enquire, and not to abandon Him.

The words that I speak unto you, they are spirit and they are life.

That is, they are divine and spiritual, have nothing carnal about them, are not subject to the laws of physical consequence, but are free from any such necessity, are even set above the laws appointed for this world, and have also

another and a different meaning. Now as in this passage He said "spirit," instead of "spiritual," so when He speaketh of "flesh," He meant not "carnal things," but "carnally hearing," and alluding at the same time to them, because they ever desired carnal things when they ought to have desired spiritual. For if a man receives them carnally, he profits nothing. "What then, is not His flesh, flesh?" Most certainly. "How then saith He, that the flesh profiteth nothing?" He speaketh not of His own Flesh, (God forbid!) but of those who received His words in a carnal manner. But what is "understanding carnally?" It is looking merely to what is before our eyes, without imagining any thing beyond. This is understanding carnally. But we must not judge thus by sight, but must look into all mysteries with the eyes within. This is seeing spiritually. He that eateth not His Flesh, and drinketh not His Blood, hath no life in him. How then doth "the flesh profit nothing," if without it we cannot live? Seest thou that the words, "the flesh profiteth nothing," are spoken not of His own Flesh, but of carnal hearing?

Ver. 64. *But there are some of you that believe not.*

Again, according to His custom, He addeth weight to His words, by foretelling what would come to pass, and by shewing that He spake thus not from desire of honour from them, but because He cared for them. And when He said "some," He excepted the disciples. For at first He said,
v. 36. *Ye have both seen Me, and believe not;* but here, *There are some of you that believe not.*

For He *knew from the beginning who they were that believed not, and who should betray Him.*

Ver. 65. *And He said, Therefore said I unto you, that no man can come unto Me except it were given unto Him from above from My Father.*

Here the Evangelist intimates to us the voluntary character of the Dispensation, and His endurance of evil. Nor is the, *from the beginning*, put here without a cause, but that thou mayest be aware of His foreknowledge from the first, and that before the words were uttered, and not after the men had murmured nor after they had been offended, He knew the traitor, but before, which was an attribute of Godhead.

Then He added, *Except it be given him from above from My Father;* thus persuading them to deem God His Father, not Joseph, and shewing them that it is no common thing to believe in Him. As though He had said, "Unbelievers disturb Me not, trouble Me not, astonish Me not. I know of old before they were created, I know to whom the Father hath given to believe;" and do thou, when thou hearest that "He hath given," imagine not merely an arbitrary distribution[1], but that if any hath rendered himself worthy to receive the gift, he hath received it.

JOHN VI. 65—67.

[3.]

[1] ἀποκλήρωσιν.

Ver. 66. *From that time many of His disciples went back, and walked no more with Him.*

Rightly hath the Evangelist said, not that they "departed," but that they *went back;* shewing that they cut themselves off from any increase in virtue, and that by separating themselves they lost the faith which they had of old. But this was not the case with the twelve; wherefore He saith to them,

Ver. 67. *Will ye also go away?*

Again shewing that He needeth not their ministry and service, and proving to them that it was not for this that He led them about with Him. For how could He when He used such expressions even to them? But why did He not praise them? why did He not approve them? Both because He preserved the dignity befitting a teacher, and also to shew them that they ought rather to be attracted by this mode of dealing. For had He praised them, they might, supposing that they were doing Him a favour, have had some human feeling; but by shewing them that He needed not their attendance, He kept them to Him the more. And observe with what prudence He spake. He said not, "Depart ye," (this would have been to thrust them from Him,) but asked them a question, *Will ye also go away?* the expression of one who would remove all force or compulsion, and who wished not that they should be attached to Him through any sense of shame, but with a sense of favour. By not openly accusing, but gently glancing at them, He sheweth what is the truly wise course under such circumstances. But we feel differently; with good reason, since we do every thing holding fast our own honour, and therefore think that our estate

Homil. XLVII. is lowered by the departure of those who attend on us. But He neither flattered nor repulsed them, but asked them a question. Now this was not the act of one despising them, but of one wishing them not to be restrained by force and compulsion: for to remain on such terms is the same as to depart. What then saith Peter?

Ver. 68, 69. *To whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art the Christ, the Son of the living God.*

Seest thou that it was not the words that caused offence, but the heedlessness, and sloth, and wrong-mindedness of the hearers? For even had He not spoken, they would have been offended, and would not have ceased to be ever anxious about bodily food, ever nailed to earth. Besides, the disciples heard at the same time with the others, yet they declared an opinion contrary to theirs, saying, *To whom shall we go?* An expression indicating much affection, for it shews that their Teacher[1] was more precious to them than any thing, than father or mother, or any possessions[2], and that if they withdrew from Him, they had not then whither to flee. Then lest it should seem that he had said, "to whom shall we go?" because there were none that would receive them, he straightway added, *Thou hast the words of eternal life.* For the Jews listened carnally, and with human reasonings, but the disciples spiritually, and committing all to faith. Wherefore Christ said, "The words which I have spoken unto you are spirit;" that is, "do not suppose that the teaching of My words is subject to the rule of material consequences, or to the necessity of created things. Things spiritual are not of this nature, nor endure to submit to the laws of earth." This also Paul declareth, saying, *Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down;) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)*

[1] al. 'Christ'

[2] or, 'any thing that is.'

Rom. 10, 6. 7.

Thou hast the words of eternal life. These men already admitted the Resurrection, and all the apportionment[3] which shall be there. And observe the brotherly and affectionate man, how he maketh answer for all the band. For he said not, "I know," but, *We know.* Or rather, observe how he goes to the very words of his Teacher, not speaking as did

[3] or, rest, λῆξιν.

the Jews. They said, "This is the son of Joseph;" but he said, *Thou art the Christ, the Son of the living God;* and, *Thou hast the words of eternal life;* having perhaps heard Him say[1], *He that believeth on Me*[2] *hath eternal life, and I will raise him up at the last day.* For he shewed that he retained all that had been said, by recalling the very words. What then did Christ? He neither praised nor expressed admiration of Peter, though He had elsewhere done so; but what saith He?

JOHN VI. 69.

[1] al. 'often say'
[2] *Him (the Son)* N. T.

Ver. 70. *Have not I chosen you twelve, and one of you is a devil?*

For since Peter said, *We believe*, Jesus excepteth Judas from the band. In the other place Peter made no mention of the disciples; but when Christ said, *Whom say ye that I am?* he replied, *Thou art the Christ, the Son of the living God;* but here, since he said, *We believe*, Christ with reason admitteth not Judas into that band. And this He did afar off, and long before the time, to check the wickedness of the traitor, knowing that He should avail nothing, yet doing His own part.

Mat. 16, 15.

[4.] And remark His wisdom. He made not the traitor manifest, yet allowed him not to be hidden; that on the one hand he might not lose all shame, and become more contentious; and on the other, that he might not, thinking to be unperceived, work his wicked deed without fear. Therefore by degrees He bringeth plainer reproofs against him. First, He numbered him too among the others, when He said, *There are some of you that believe not,* (for that He counted the traitor the Evangelist hath declared, saying, *For He knew from the beginning who they were that believed not, and who should betray Him;*) but when he yet remained such, He brought against him a more severe rebuke, *One of you is a devil,* yet made the fear common to them all, wishing to conceal him. And here it is worth while to enquire, why the disciples at this time said nothing, but afterwards were afraid and doubted, looking one upon another, and asking, *Lord, is it I?* when Peter beckoned to John to find out the traitor, by enquiring of their Teacher which was he. What is[3] the reason? Peter had not yet heard, *Get thee behind me, satan,* wherefore he had no fear at all;

Mat. 26, 22.

[3] al. 'Is not this'

Homil. XLVII. [1] διαθέσεως

but when he had been rebuked, and though he spoke through strong affection[1], instead of being approved of, had even been called "satan," he afterwards with reason feared when he heard, *One of you shall betray Me.* Besides, He saith not even now, "One of you shall betray Me," but, *One of you is a devil;* wherefore they understood not what was spoken, but thought that He was only reflecting upon their wickedness.

But wherefore said He, *I have chosen you twelve, and one of you is a devil?* It was to shew that His teaching was entirely free from flattery. For that they might not think that He would flatter them, because when all had left Him they alone remained, and confessed by Peter that He was the Christ, He leadeth them away from such a suspicion. And what He saith is of this kind. "Nothing abasheth Me from rebuking the bad; think not that because ye have remained I shall choose to flatter you, or that because ye have followed Me I shall not rebuke the wicked. For neither doth another circumstance abash Me, which is much more powerful than this to abash a teacher. For he that remaineth affordeth a proof of his affection, while one that hath been chosen by a teacher, being rejected, attacheth to him a character for folly among senseless persons. Still neither doth this cause Me to refrain from My reproofs." This at least even now the heathen frigidly and senselessly urge against Christ. For God is not wont to make men good by compulsion and force, neither is His election and choice compulsory on those who are called[1], but persuasive[2]. And that thou mayest learn that the calling compelleth not, consider how many of these who have been called have come to perdition, so that it is clear that it lieth in our own will[3] also to be saved, or to perish.

[1] al. 'for what is to come'
[2] προτρεπτικὴ
[3] γνώμῃ

[5.] Hearing therefore these things, learn we always to be sober and to watch. For if when he who was reckoned among that holy band, who had enjoyed so great a gift, who had wrought miracles, (for he too was with the others who were sent to raise the dead and to heal lepers,) if when he was seized by the dreadful disease of covetousness, and betrayed his Master, neither the favours, nor the gifts, nor the being with Christ, nor the attendance on Him, nor the washing the feet, nor the sharing His table, nor the

bearing the bag, availed him, if these things rather served to help on[1] his punishment, let us also fear lest we ever through covetousness imitate Judas. Thou betrayest not Christ. But when thou neglectest the poor man wasting with hunger, or perishing with cold, that man draws upon thee the same condemnation[2]. When we partake of the Mysteries unworthily, we perish equally with the Christ-slayers. When we plunder, when we oppress[3] those weaker than ourselves, we shall draw down upon us severest punishment. And with reason; for how long shall the love of things present so occupy us, superfluous as they are and unprofitable? since wealth consists in superfluities, in which no advantage is. How long shall we be nailed to vanities? How long shall we not look through and away into heaven, not be sober, not be satiated with these fleeting things of earth, not learn by experience their worthlessness? Let us think of those who before us have been wealthy; are not all those things a dream? are they not a shadow, a flower? are they not a stream which floweth by? a story and a tale? Such a man has been rich, and where now is his wealth? It has gone, has perished, but the sins done by reason of it stay by him, and the punishment which is because of the sins. Yea, surely if there were no punishment, if no kingdom were set before us, it were a duty to shew regard for those of like descent and family, to respect those who have like feelings with ourselves. But now we feed dogs, and many of us wild asses, and bears, and different beasts, while we care not for a man perishing with hunger; and a thing alien to us is more valued than that which is of our kin, and our own family less honoured than creatures which are not so, nor related to us.

JOHN VI. 70.

[1] ἐφόδια γέγονε

[2] al. 'vengeance'

[3] lit. 'throttle'

Is it a fine thing to build one's self splendid houses, to have many servants, to lie and gaze at a gilded roof? Why then, assuredly, it is superfluous and unprofitable. For other buildings there are, far brighter and more majestic than these; on such we must gladden our eyes, for there is none to hinder us. Wilt thou see the fairest of roofs? At eventide look upon the starred heaven. "But," saith some one, "this roof is not mine." Yet in truth this is more thine than that other. For thee it was made, and is common to thee and to thy brethren; the other is not thine, but theirs who after

Homil. XLVII. thy death inherit it. The one may do thee the greatest service, guiding thee by its beauty to its Creator; the other the greatest harm, becoming thy greatest accuser at the Day of Judgment, inasmuch as it is covered with gold, while Christ hath not even needful raiment. Let us not, I entreat you, be subject to such folly, let us not pursue things which flee away, and flee those which endure; let us not betray our own salvation, but hold fast to our hope of what shall be hereafter; the aged, as certainly knowing that but a little space of life is left us; the young, as well persuaded that what is left is not much. For that day cometh so as a thief in the night. Knowing this, let wives exhort their husbands, and husbands admonish their wives; let us teach youths and maidens, and all instruct one another, to care not for present things, but to desire those which are to come, that we may be able also to obtain them; through the grace and loving-kindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost be glory, now and ever and world without end. Amen.

HOMILY XLVIII.

JOHN vii. 1, 2.

After these things Jesus walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him. Now the Jews' feast of tabernacles was at hand.

NOTHING is worse than envy and malice; through these death entered into the world. For when the devil saw man honoured, he endured not his prosperity, but used every means to destroy him. And from the same root one may every where see this same fruit produced. Thus Abel was slain; thus David, with many other just men, was like to have been so; from this also the Jews became Christ-slayers. And declaring this the Evangelist said, *After these things Jesus walked in Galilee; for He had not power*[1] *to walk in Jewry, because the Jews sought to kill Him.* What sayest thou, O blessed John? Had not He *power*, Who was able to do all that He would? He that said, *Whom seek ye?* and cast them backward? He Who was present, yet not seen, had not He *power?* How then afterwards did He come among them in the midst of the temple, in the midst of the feast, when there was an assembly, when they that longed for murder were present, and utter those sayings which enraged them yet the more? Yea, this at least men marvelled at, saying, *Is not this He, Whom they seek to kill? And, lo, He speaketh boldly, and they say nothing unto Him.* What mean these riddles? Away with the word[a]! The Evangelist spake not so that he might be supposed to utter riddles,

Wisd. 2, 24.

[1] οὐ γὰρ εἶχεν ἐξουσίαν

c. 18, 6.

c. 21, 4.

v. 25. 26.

[a] al. 'they are not riddles, God forbid! but this may be said, that' &c.

Homil. XLVIII.

but to make it plain that He sheweth proofs both of His Godhead and His Manhood. For when he saith, that *He had not power*, he speaketh of Him as a man, doing many things after the manner of men; but when he saith, that He stood in the midst of them, and they seized Him not, he sheweth to us the power of the Godhead, (as man He fled, as God He appeared,) and in both cases he speaks truly. To be in the midst of those who were plotting against Him, and yet not be seized by them, shewed His unrivalled and irresistible nature; to yield strengthened and authenticated the Dispensation, that neither Paul of Samosata[1], nor Marcion[2], nor those affected with their maladies, might have any thing to say. By this then he stoppeth all[3] their mouths.

[1] p. 69, vol. i.
[2] p. 71, vol. i.
[3] al. 'both'

After these things was the Jews' feast of tabernacles. The words, *after these things*, mean only, that the writer has here been concise, and has passed over a long interval of time, as is clear from this circumstance. When Christ sat[4] on the mountain, he saith, that it was the feast of the Passover[5]; while here the writer mentions the *feast of tabernacles*, and during the five months hath neither related or taught us any thing else, except the miracle of the loaves, and the sermon made to those who ate them. Yet He ceased not to work miracles, and to converse, both in the day, and in the evening, and oftentimes at night; at least, it was thus that He presided over His disciples, as all the Evangelists tell us. Why then have they omitted that interval? Because it was impossible to recount every thing fully, and moreover, because they were anxious to mention those points which were followed[6] by any fault-finding or gainsaying of the Jews. There were many circumstances like those which here are omitted; for that He raised the dead, healed the sick, and was admired, they have frequently recorded[7]; but when they have any thing uncommon to tell, when they have to describe any charge seemingly put forth against Him, these things they set down; such as this now, that "His brethren believed Him not." For a circumstance like this brings with it no slight suspicion, and it is worth our while to admire their truth-loving disposition, how they are not ashamed to relate things which seem to bring disgrace upon their Teacher,

[4] al. 'when he shewed Him sitting'
[5] *The Passover was nigh*, c. 6. 4.
[6] al. 'to be followed'
[7] al. 'we have often heard'

but have been even more anxious to report these than other matters. For instance, the writer having passed by many signs and wonders and sermons, has sprung at once to this. JOHN VII. 3—6.

Ver. 3—5. For, saith he, *His brethren said unto Him, Depart hence, and go into Judæa, that Thy disciples also may see the works that Thou doest; for there is no man that doeth any thing in secret, and he himself seeketh to be known openly. Shew Thyself to the world. For neither did His brethren believe in Him.*

What unbelief, saith some one, is here? They exhort[b] Him to work miracles. It is great indeed; for of unbelief come their words, and their insolence, and their unseasonable freedom of speech. For they thought, that owing to their relationship, it was lawful[1] for them to address Him boldly. And their request seems forsooth to be that of friends, but the words were those of great maliciousness[2]. For in this place they reproach Him with cowardice and vainglory: since to say, "no man doeth any thing in secret," is the expression of persons charging Him with cowardice, and suspecting the things done by Him as being not really done; and to add, that "he seeketh to be known," was to accuse Him of vainglory. But observe, I pray you, the power of Christ. [2.] Of those who said these things, one became first Bishop of Jerusalem, the blessed James, of whom Paul saith, *Other of the Apostles saw I none, save James, the Lord's brother*; Gal. 1, 19. and Judas also is said to have been a marvellous man. And yet these persons had been present also at Cana, when the wine was made, but as yet they profited nothing. Whence then had they so great unbelief? From their evil mind[3], and from envy; for superiority among kindred is wont somehow to be envied by such as are not alike exalted. But who are those that they call disciples here? The crowd that followed Him, not the twelve. What then saith Christ? Observe how mildly He answered; He said not, "Who are ye that counsel and instruct Me thus?" but,

[1] al. 'was fitting'

[2] al. 'bitterness'

[3] al. 'deliberate choice'

Ver. 6. *My time is not yet come.*

He here seemeth to me to hint at something other than He expresseth; perhaps in their envy they designed to

[b] al. 'what a word of unbelief, spake they, exhorting'

Homil. XLVIII. deliver Him up to the Jews; and pointing out this to them, He saith, *My time is not yet come*, that is, "the time of the Cross and the Death, why then hasten ye to slay Me before the time?"

But your time is always ready.

As though He had said, "Though ye be ever with the Jews, they will not slay you who desire the same things with them; but Me they will straightway wish to kill. So that it is ever your time to be with them without danger, but My time is when the season of the Cross is at hand, when I must die." For that this was His meaning, He shewed by what followed.

Ver. 7. *The world cannot hate you;* (how should it hate those who desire, and who run for the same objects as itself?) *but Me it hateth, because I testify of it, that the works thereof are evil.*

"That is, because I upbraid and rebuke it, therefore I am hated." From this let us learn to master our anger, and not to give way to unworthy passion, though they be mean men who give us counsel. For if Christ meekly bore with unbelievers counselling Him, when their counsel was improper and not from any good intention, what pardon shall we obtain, who being but dust and ashes, yet are annoyed with those who counsel us, and deem that we are unworthily treated, although the persons who do this may be but a little humbler than ourselves? Observe in this instance how He repelleth their accusation with all gentleness; for when they say, *Shew Thyself to the world*, He replieth, *The world cannot hate you, but Me the world hateth;* thus removing their accusation. "So far," He saith, "am I from seeking honour from men, that I cease not to reprove them, and this when I know that by this course hatred is produced against and death prepared for Me." "And where," asketh some one, "did He rebuke men?" When did He ever cease to do so? c. 5, 45. Did He not say, *Think not that I will accuse you to the Father? There is one that accuseth you, even Moses.* And again; *I know you, that ye have not the love of God in you:* and, *How can ye believe, who receive honour from men*[1], *and seek not the honour that cometh from God only?* Seest thou how He hath every where shewn, that it was the open

[1] *one of another,* N. T.

rebuke, not the violation of the Sabbath, which caused the hatred against Him? JOHN VII. 8.

And wherefore doth He send them to the feast, saying,

Ver. 8. *Go ye up to the feast: I go not up yet?*

To shew that He said these things not as needing them, or desiring to be flattered[1] by them, but permitting them to do what pertained to Jews. "How then," saith some one, "went He up after saying, 'I go not up?'" He said not, once for all[2], "I go not up," but, "now," that is, "not with you."

[1] al. 'desiring their company and honour.'

[2] καθάπαξ.

For My time is not yet fulfilled.

And yet He was about to be crucified at the coming Passover. "How then went He not up also? for if He went not up because the time was not yet come, He ought not to have gone up at all." But He went not up for this purpose, that He might suffer, but that He might instruct them. "But wherefore secretly? since He might by going openly both have been amidst them, and have restrained their unruly impulses as He often did." It was because He would not do this continually. Since had He gone up openly, and again blinded them[3], He would have made His Godhead to shine through in a greater degree, which at present behoved not, but He rather concealed it[c]. And since they thought that His remaining was from cowardice, He sheweth them the contrary, and that it was from confidence, and a dispensation[d], and that knowing beforehand the time when He should suffer, He would, when it should at length be at hand, be most desirous of going up to Jerusalem. And methinks by saying, *Go ye up*, He meant, "Think not that I compel you to stay with Me against your will," and this addition of, *My time is not yet fully come*, is the expression of one declaring that miracles must be wrought and sermons spoken, so that greater multitudes might believe, and the disciples be made more stedfast by seeing the boldness and the sufferings of their Master.

[3] αὐτοὺς ἐπήρωσε.

[3.] Learn we then, from what hath been said, His kindness and gentleness; *Learn of Me, for I am meek and lowly of* Mat. 11, 29.

[c] al. 'He would have displayed greater signs of the Godhead, and revealed It in greater degree.'

[d] al. 'at once a dispensation and a confidence.'

Homil. XLVIII. *heart;* and let us cast away[1] all bitterness. If any exalt himself against us, let us be humble; if any be bold, let us wait upon him; if any bite and devour us with mocks and jests, let us not be overcome; lest in defending ourselves we destroy ourselves. For wrath is a wild beast, a wild beast kcen and angry. Let us then repeat to ourselves[2] soothing charms drawn from holy Scripture, and say, "Thou art earth and ashes," *Why is earth and ashes proud?* and, *The sway of his fury shall be his destruction:* and, *The wrathful man is not comely;* for there is nothing more shameful, nothing uglier than a visage inflamed with anger. As when you stir up mud there is an ill savour, so when a soul is disturbed by passion there is great indecency and unpleasantness. "But," saith some one, "I endure not insult from mine enemies." Wherefore? tell me. If the charge be true, then thou oughtest, even before the affront, to have been pricked at heart, and thank thine enemy for his rebukes; if it be false, despise[3] it. He hath called thee poor, laugh at him; he hath called thee base-born and foolish, then mourn for him; for *He that saith to his brother, Thou fool, shall be in danger of hell fire.* Whenever therefore one insults thee, consider the punishment that he undergoeth; then shalt thou not only not be angry, but shalt even shed tears for him. For no man is wroth with one in a fever or inflammation, but pities and weeps for all such; and such a thing is a soul that is angry. Nay, if even thou desire to avenge thyself, hold thy peace, and thou hast dealt thine enemy a mortal blow; while if thou addest reviling to reviling, thou hast kindled a fire. "But," saith some one, "the bystanders accuse us of weakness if we hold our peace." No, they will not condemn your weakness, but admire you for your wisdom. Moreover, if you are stung by insolence, you become insolent; and being stung, compel men to think that what hath been said of you is true. Wherefore, tell me, doth a rich man laugh when he is called poor? Is it not because he is conscious that he is not poor? if therefore[4] we will laugh at insults, we shall afford the strongest proof that we are not conscious of the faults alleged. Besides, how long are we to dread the accounts we render to men? how long are we to despise our common Lord, and be nailed to the flesh? *For whereas*

[1] al. 'cut up.'

[2] al. 'to it.'

Eccles. 10, 9. Eccles. 1, 22. Prov. 11, 25. LXX.

[3] al. 'laugh at.'

Matt. 5, 22.

[4] al. 'so also do ye; if rather.'

1 Cor. 3, 3.

there is among you strife, and enrying, and divisions, are ye not carnal? Let us then become spiritual, and bridle this dreadful wild beast. Anger differs nothing from madness, it is a temporary devil, or rather it is a thing worse than having a devil; for one that hath a devil may be excused, but the angry man deserves ten thousand punishments, voluntarily casting himself into the pit of destruction, and before the hell which is to come suffering punishment from this already, by bringing a certain restless turmoil and never silent[1] storm of fury, through all the night and through all the day, upon the reasonings of his soul. Let us therefore, that we may deliver ourselves from the punishment here and the vengeance hereafter, cast out this passion, and shew forth all meekness and gentleness, that we may find rest for our souls both here and in the Kingdom of Heaven. To which may we all attain, through the grace and loving-kindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Spirit be glory, now and ever and world without end. Amen.

JOHN VII. 8.

[1] al. 'unbearable'

HOMILY XLIX.

JOHN vii. 9, 10.

When He had said these words unto them, He abode still in Galilee. But when His brethren were gone up, then went He up also unto the feast, not openly, but as it were in secret[1].

[1] al. 'but secretly'

THE things done[2] by Christ after the manner of men, are not so done only to establish the Incarnation, but also to educate us for virtue. For had He done all as God, how could we have known, on falling in with such things as we wished not, what we must do? As, for instance, when He was in this very place, and the Jews would have killed Him, He came into the midst of them, and so appeased the tumult. Now had He done this continually, how should we, not being able to do so, and yet falling into the like case, have known in what way we ought to deal with the matter, whether to perish at once, or even to use some contrivance[3] in order that the word might go forward? Since, therefore, we who have no power could not have understood what to do on coming into the midst of our foes, on this account we are taught this very thing by Him. For, saith the Evangelist, Jesus, *when He had said these words, abode in Galilee; but when His brethren were gone up, then went He up also unto the feast, not openly, but as it were in secret.* The expression, *when His brethren were gone up*, is that of one shewing that He chose not to go up with them. On which account He abode where He was, and manifested not Himself,

[2] lit. 'dispensed.'

[3] lit. 'economize somewhat.'

although they in a manner urged[1] Him to do so. But why did He, Who ever spake openly, do so now *as it were in secret?* The writer saith not "secretly," but, *as it were in secret.* For thus, as I have said, He seemed[2] to be instructing us how to manage matters. And, apart from this[3], it was not the same to come among them when heated and restive[4], as to do so afterwards when the feast was ended.

JOHN VII. 11—13.

[1] al. 'were eager.'
[2] al. 'it behoved.'
[3] al. 'besides, because'
[4] σφαδαζόντων, al. ἀκμαζόντων.

Ver. 11. *Then the Jews sought Him*[5], *and said, Where is He?*

Excellent truly the good deeds at their feasts! they are eager for murder, and wish to seize Him, even during the feast[a]. At least, in another place they speak thus, *Think ye that He will not come to the feast?* and here they said, *Where is He?* Through their excessive hatred and enmity they would not even call Him by name. Great was their reverence towards the feast, great their caution. By occasion of[6] the very feast they wished[7] to entrap Him!

[5] *at the feast.* N. T. John 11, 56.
[6] or, 'directly after.'
[7] al. 'were eager.'

Ver. 12. *And there was much murmuring among the people concerning Him.*

I think they were exasperated by the place where the miracle had been wrought, and were[8] greatly infuriated and afraid, not so much from anger at what had gone before, as from fear lest He should again work something similar. But all fell out contrary to what they desired, and against their will they rendered Him conspicuous.

[8] al. 'and at the same time.'

And some said, He is a good man; others said, Nay, but He deceiveth the people.

Methinks the first of these opinions was that of the many, the other that of the rulers and priests. For to slander Him suited their malice and wickedness. *He deceiveth*, say they, *the people.* How, tell me? Was it by seeming to work, not really working miracles? But experience witnesses[9] the contrary.

[9] al. 'shewed'

Ver. 13. *Howbeit no man spake openly of Him for fear of the Jews.*

Seest thou every where the ruling body corrupted, and the ruled sound indeed in judgment, but not having that proper courage[10] which a multitude especially lacketh[b]?

[10] al. 'opinion

[a] al. 'they were always eager for murder, and by means of these (feasts) desired to catch Him.'

[b] al. 'which thing is especially characteristic of the multitude.'

HOMIL. XLIX.

Ver. 14. *Now about the middle of the feast Jesus went up*[1] *and taught.*

By the delay He made them more attentive; for they who had sought Him on the first days and said[2], *Where is He?* when they saw Him suddenly present, observe how they drew near, and were like to press upon Him as He was speaking, both those who said that He was a good man, and those who said that He was not such[3]; the former so as to profit by and admire Him, the latter to lay hold on and detain Him. One party then said, *He deceiveth the people*, by reason of the teaching and the doctrines, not understanding His meaning; the other on account of the miracles said, *He is a good man.* He therefore thus came among them when He had slackened[4] their anger, so that they might hear His words at leisure, when passion no longer stopped their ears. What He taught, the Evangelist hath not told us; that He taught marvellously, this only he saith, and that He won[5] and brought them over. Such was the power of His speech. And they who had said, *He deceiveth the people*, altered their opinion, and *marvelled.* Wherefore also they said,

[1] *into the Temple* N. T.
[2] al. 'they who seek Him and say'
[3] al. 'was wicked'
[4] χαλάσας, al. χαυνώσας
[5] lit. 'took'

Ver. 15. *How knoweth this man letters, having never learned?*

Observest thou how the Evangelist sheweth here also their marvelling to be full of wickedness? for he saith not, that they admired the teaching, or that they received the words, but simply that they *marvelled.* That is, were thrown into a state of astonishment, and doubted, saying, "Whence hath this man[6] these things?" when they ought from this very difficulty to have known that there was nothing merely human in Him. But because they would not confess[7] this, but stopped at wondering only, hear what He saith.

[6] al. 'knoweth he'
[7] al. 'reveal'

Ver. 16. *My doctrine is not Mine.*

Again He answereth to their secret thoughts, referring them to the Father, and so desiring to stop their mouths.

Ver. 17. *If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself.*

What He saith is this, "Cast out from yourselves the malice and wrath and envy and hatred which has without cause been conceived against Me, then there is nothing to hinder you from knowing that My words are indeed the

words of God. For at present these things cast a darkness over you, and destroy the light of right judgment, while if ye remove them this shall no longer be your case." Yet He spake not (plainly) thus, (for so He would have confounded them exceedingly,) but implied it all by saying, *He that doeth His will shall know of the doctrine, whether it is of God, or whether I speak of Myself;* that is, "whether I speak any thing different and strange and contrary to God." For, "of Myself" is always put with this meaning, that "I say nothing except what seemeth good to Him, but all that the Father willeth, I will also." John VII.18.

If any man do His will, he shall know of the doctrine. "What meaneth," *If any man do His will?* "If any man be a lover of the life which is according to virtue, he shall know the power of the sayings." "If any man will give heed to the prophecies, to see whether I speak according to them or not."

[2.] But how is the doctrine His and not His? For He said not, "This doctrine is not Mine;" but having first said, "it is Mine," and having claimed it as His own, He then added, "it is not Mine." How then can the same thing be both "His" and "not His?" It is "His," because He spake it not as one who had been taught; and it is "not His," because it was the doctrine of the Father. How then saith He, "All that is the Father's is Mine, and Mine His?" "For if because the doctrine is the Father's, it is not thine, that other assertion is false, for according to that it ought to be thine." But the "is not Mine," affords a strong proof that His doctrine and the Father's are one; as if He had said, "It hath nothing different[1], as though it were another's. For though My Person[2] be different, yet so do I speak and do as not to be supposed to speak or do any thing contrary to the Father, but rather the very same things that the Father saith and doeth." Then He addeth another incontrovertible argument, bringing forward something merely human, and instructing them by things to which they were accustomed. And what is that? c. 17, 10. *all Mine are Thine, &c.*

[1] i. e. 'from the Father's.'
[2] ὑποστάσις

Ver. 8. *He that speaketh of himself seeketh his own glory.*

That is, "He that desireth to establish any doctrine of his own, desireth to do so only that he himself may enjoy

Homil. XLIX. the glory[a]. Now if I desire not to enjoy glory, wherefore should I desire to establish any doctrine of My own? He that speaketh of himself, that is, who speaketh any thing peculiar or different from others, speaketh on this account, that he may establish his own glory; but if I seek the glory of Him that sent Me, wherefore should I choose to teach other[1] things?" Seest thou that there was a cause wherefore He said there too that He *did nothing of Himself?* What was it? It was that they might believe that He desired not the honour of the many. Therefore when His words are lowly, "I seek," He saith, "the glory of the Father," every where desiring to persuade them that He Himself loveth not glory. Now there are many reasons for His using lowly words, as that He might not be deemed unbegotten, or opposed to God, His being clothed with flesh, the infirmity of His hearers, that He might teach men to be modest, and to speak no great thing of themselves: while for speaking lofty words one could only find one reason, the greatness of His Nature. And if when He said, *Before Abraham was, I Am,* they were offended, what would have been their case if they had continually heard high expressions?

[1] i. e. other than He willeth. c. 5, 19. and 8, 28.

c. 8, 58.

Ver. 19. *Did not Moses give you the Law? and yet none of you keepeth the Law? Why go ye about to kill Me?*

"And what connection," saith some one, "has this, or what has this to do with what was said before?" The Jews brought against Him two accusations; one, that He broke the Sabbath; the other, that He called God His Father making Himself equal with God. And that this was no imagination of theirs, but His own declared judgment[2], and that He spake not as do the many, but in a special and peculiar sense, is clear from this circumstance. Many often called God their Father; as, *Have we not all one Father, hath not One God created us?* but not for that was the people equal to God, on which account the hearers were not offended. As then when the Jews said, "This man is not from God," He often healed them[3], and made defence for the violation of the Sabbath; so now had the sense they assigned to His words been according to their imagination, not according to His

[2] γνώμης

Mal. 2, 10.

[3] i. e. of their error

[a] al. 'He that desires to speak of himself, desires it on no other account, but only to reap glory from this.'

intention, He would have corrected them, and said, "Why suppose ye Me equal to God? I am not equal;" yet He said nothing of the kind, but, on the contrary, declared by what followed, that He is Equal. For, *As the Father raiseth up the dead, and quickeneth them, so also the Son;* and, *That all may honour the Son as they honour the Father;* and, *The works which He doeth, the same doeth the Son likewise;* all these go to establish His Equality. Again, concerning the Law He saith, *Think not that I am come to destroy the Law or the Prophets.* Thus He knoweth how to remove evil suspicions which are in their minds; but in this place He not only doth not remove, but even confirmeth their suspicion of His equality. On which account also, when they said in another place, "Thou makest thyself God," He did not remove their suspicion, but even confirmed it, saying, *That ye may know that the Son of Man hath power on earth to forgive sins, He saith to the sick of the palsy, Take up thy bed, and walk*[1]. This then He first aimed at, to make Himself equal with God, shewing that He was not God's adversary, but that He said the same and taught the same with Him, and afterwards He setteth Himself to[2] the breach of the Sabbath, saying, *Did not Moses give you the Law, and none of you keepeth the Law?* As though He had said, "The Law saith, Thou shalt not kill; but ye kill, and yet accuse Me as transgressing the Law." But wherefore saith He, "None of you?" Because they all sought to kill Him. "And if," He saith, "I even have broken the Law, it was in saving a man, but ye transgress it for evil. And if My action was even a transgression, yet it was in order to save, and I ought not to be judged by you who transgress in the greatest matters. For your conduct is a subverting of the whole Law." Then also He presseth it farther, although He had said many things to them before, but at that former time He spake after a loftier manner, and more suitably to His own dignity, while now He speaketh more humbly. Wherefore? Because He would not continually irritate them. At present their anger had become intense, and they went on to murder. And therefore He continueth to check them in these two ways, by reproving their evil daring, and saying, *Why go ye about to kill Me?* and by

John VII. 19.

c. 5, 21.

Matt. 5, 17.

Matt. 9, 6.

[1] *go to thine house*, N. T.

[2] i. e. to meet the charge of

Homil. XLIX. c. 8, 40.

modestly calling Himself, *A Man that hath told you the truth*, and by shewing that murderers in heart are not worthy to judge others. And observe both the humility of Christ's question, and the insolence of their answer.

Ver. 20. *Thou hast a devil; who goeth about to kill thee?*

The expression is one of wrath and anger, and of a soul made shameless by an unexpected reproof, and put to confusion before their time, as they thought[b]. For just as a sort of robbers who sing over their plots, then when they desire to put him against whom they are plotting off his guard, effect their object by keeping silence, so also do these. But He, omitting to rebuke them for this, so as not to make them more shameless, again taketh in hand His defence[1] with respect to the Sabbath, reasoning with them from the Law.

[3.] And observe how prudently. "No wonder," He saith, "if ye disobey Me, when ye disobey the Law which ye think ye obey, and which ye hold to have been given you by Moses. It is therefore no new thing, if ye give not heed to My words." For because[1] they said, *God spake to Moses, but as for this fellow we know not whence he is*, He sheweth that they were insulting Moses as well as Himself, for Moses gave them the Law, and they obeyed it not.

[1] or, 'when' c. 9, 29.

Ver. 21. *I have done one work, and ye all marvel.*

Observe how He argueth, where it is necessary to defend Himself, and make His defence a charge against them[c]. For with respect to that which had been wrought, He introduceth not the Person of the Father, but His own: *I have done one work.* He would shew[d], that not to have done it would have been to break the Law, and that there are many things more authoritative[2] than the Law, and that *Moses* endured to receive a command against[3] the Law, and more authoritative than the Law. For *circumcision* is more authoritative than the Sabbath, and yet circumcision is not of the Law, but of *the fathers.* "But I," He saith, "have done that which is more authoritative and better than circumcision." Then He

[2] κυριώτερα
[3] κατὰ τοῦ ν.

[b] προκαταπληττομένης αὐτῶν ὡς φόντο. This appears to be the meaning, if the text is correct. The passage is suspected, but there is no other reading.

[c] al. 'to admit what had taken place as a charge against Himself.'

[d] i. e. by ver. 22. *Moses therefore gave you circumcision (not because it is of Moses, but the fathers) and ye on the Sabbath day circumcise a man.*

mentioneth not the command of the Law; for instance, that the Priests profane the Sabbath, as He had said already, but speaketh more largely. The meaning of, *Ye marvel*, is, "Ye are confused," "are troubled." For if the Law was to be lasting, circumcision would not have been more authoritative than it. And He said not, "I have done a thing greater than circumcision," but abundantly refuteth them by saying[1],

JOHN VII. 23. 24. Mat. 12, 5.

[1] al. [e] but hinted by saying.[e]

Ver. 23. *If a man receive circumcision*[e].

"Seest thou that the Law is most established when a man breaketh it? Seest thou that the breaking of the Sabbath is the keeping of the Law? that if the Sabbath were not broken, the Law must needs have been broken? so that I also have established the Law." He said not, "Ye are wroth with Me because I have wrought a thing which is greater than circumcision," but having merely mentioned what had been done, He left it to them to judge, whether entire health was not a more necessary thing than circumcision. "The Law," He saith, "is broken, that a man may receive a sign which contributeth nothing to health; are ye vexed and indignant at its being broken, that one might be freed from so grievous a disease?

Ver. 24. *Judge not according to appearance.*

What is, *according to appearance?* "Do not, since Moses hath the greatest honour among you, give your decision according to your estimation of persons, but according to the nature of things; for this is to judge rightly. Wherefore hath no one of you reproved Moses? Wherefore hath no one disobeyed him when he ordereth that the Sabbath be broken by a commandment introduced from without into the Law? He alloweth a commandment to be of more authority than his own Law; a commandment not introduced by the Law, but from without, which is especially wonderful; while ye who are not lawgivers are beyond measure jealous for the Law, and defend it. Yet Moses, who ordereth that the Law be broken by a commandment which is not of the Law, is more worthy of confidence than you." By saying then,

[e] ver. 23. *If a man on the Sabbath day receive circumcision, that the Law of Moses should not be broken; are ye angry at Me, because I have made a man every whit whole on the Sabbath day?*

Homil. XLIX. (I have made) "*a whole man* (healthy)," He sheweth that circumcision also was "partial" health. And what was the health procured by circumcision? *Every soul*[1], It saith, *that is not circumcised, shall be utterly destroyed.* "But I have raised up a man not partially afflicted, but wholly undone." *Judge not*, therefore, *according to appearance.*

Gen. 17, 14.

[1] al. '*soul of man.*'

Be we persuaded that this is[2] said not merely to the men of that time, but to us also, that in nothing we pervert justice, but do all in its behalf; that whether a man be poor or rich, we give no heed to persons, but enquire into things. *Thou shalt not pity*[3], It saith, *the poor in judgment.* What is meant? "Be not broken down, nor bent," It saith, "if he that doth the wrong be a poor man." Now if you may not favour a poor man, much less a rich. And this I say not only to you who are judges, but to all men, that they no where pervert justice, but preserve it every where pure. *The Lord*, It saith, *loveth righteousness;* and, *he that loveth iniquity hateth his own soul.* Let us not, I entreat, hate our own souls, nor love unrighteousness. For certainly its profit in the present world is little[4] or nothing, and for the world to come it brings great damage[5]. Or rather, I should say, that not even here can we enjoy it; for when we live softly, yet with an evil conscience, is not this vengeance and punishment? Let us then love righteousness, and never look aside[6] from that law. For what fruit shall we gain from the present life, if we depart without having attained unto excellence? What there will help us? Will friendship, or relations, or this or that man's favour? What am I saying? this or that man's favour? Though we have Noah, Job, or Daniel for a father, this will avail us nothing if we be betrayed by our own works. One thing alone we need, that is, excellency of soul. This will be able to carry you safe through, and to deliver you from everlasting fire, this will escort[6] you to the Kingdom of Heaven. To which may we all attain, through the grace and loving-kindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost be glory, now and ever and world without end. Amen.

[2] al. '*but this is.*'

Exod. 23, 3.

[3] ἐλεήσεις.

Ps. 11, 7. and 5. LXX.

[4] al. '*for how great is, &c. little.*'

[5] al. '*offend against*'

[6] al. '*escorts.*'

[5] al. '*and afterwards we perish miserably.*'

HOMILY L.

JOHN vii. 25—27.

Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is.

NOTHING is placed in the Holy Scriptures without a reason, for they were uttered by the Holy Ghost, therefore let us enquire exactly into every point. For it is possible from one expression to find out the entire meaning (of a passage), as in the case before us. *Many of them of Jerusalem said, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him.* Now why is added, "them of Jerusalem?" The Evangelist by this shews, that they who had most enjoyed His mighty miracles were more pitiable than any; they who had beheld the greatest proof of His Godhead, and yet committed all to the judgment of their corrupt rulers. For was it not a great proof of it, that men furious and bent on murder, who went about and sought to kill Him, should be quiet of a sudden, when they had Him in their hands? Who could have effected this? who thus quenched their absolute fury? Still after such proofs, observe the folly and the madness of the men. *Is not this he, whom they seek to kill?* See how they accuse themselves; *whom*, It saith, *they seek to kill, and yet they say nothing to him.* And not only do they say nothing to Him, but nothing even when He *speaketh*

Homil. L. *boldly.* For one who spoke boldly and with all freedom would naturally have the more angered them; but they did nothing. *Do they know indeed that this is the very Christ?* "What think ye? What opinion give ye?" The contrary, It saith. On which account they said, *We know this man whence he is.* What malice[1], what contradiction! They do not even follow the opinion of their rulers, but bring forward another, perverse, and worthy of their own folly; *We know him whence he is.*

[1] al. 'perplexity'

But when Christ cometh, no man knoweth whence He is.

Matt. 2, 4. "Yet your rulers when asked replied, that He should be born in Bethlehem. And others again said, *God spake unto Moses, but as for this fellow, we know not from whence he is.* "We know whence he is," and "we know not whence He is;" observe the words of drunken men. And again, *Doth Christ come out of Galilee?* Is He not of *the town of Bethlehem?* Seest thou that theirs is the decision of madmen? "We know," and, "we know not;" "Christ cometh from Bethlehem;" "When Christ cometh, no man knoweth whence He is." What can be plainer than this contradiction? For they only looked to one thing, which was, not to believe. What then is Christ's reply?

c. 9, 29.

v. 41.

Ver. 28. *Ye both know Me, and ye know whence I am: and I am not come of Myself, but He that sent Me is true, Whom ye know not.*

And again, *If ye had known Me, ye should have known My Father also.* How then saith He, that they both "know Him," and "whence He is," and then, "that they neither know Him, nor the Father?" He doth not contradict, (away with the thought,) but is very consistent with Himself. For He speaketh of a different kind of knowledge, when He saith, "ye know not;" as when He saith, *The sons of Eli were wicked sons, they knew not the Lord;* and again, *Israel doth not know Me.* So also Paul saith, *They profess that they know God, but in works they deny Him.* It is therefore possible, "knowing," "not to know." This then is what He saith: "If ye know Me, ye know that I am the Son of God." For the "whence I am" doth not here denote place. As is clear from what followeth, *I am not come of Myself, but He that sent Me is true, Whom ye know not,*

c. 8, 19.

1 Sam. 2, 12.

Is. 1, 3.

Tit. 1, 16.

referring here to the ignorance shewn by their works. [As Paul saith, *They profess that they know God, but in works they deny Him.*] For their fault came not merely of ignorance, but of wickedness, and an evil will; because even though they knew this, they chose to be ignorant. But what manner of connection is there here? How is it that He, reproving them, useth their own words? For when they say, *We know this man whence he is*, He addeth, *ye both know Me.* Was their expression, "We know him not?" Nay, they said, *We know him.* But (observe), they by saying the, *We know whence he is*, declared nothing else than that He was "of the earth," and that He was "the carpenter's son;" but He led them up to heaven, saying, *Ye know whence I am*, that is, not thence whence ye suppose, but from that place whence He that sent Me (hath sent Me). For to say, *I am not come of Myself*, intimateth to them, that they knew that He was sent by the Father, though they did not disclose it[1]. So that He rebuketh them in a twofold manner; first, what they said in secret He published aloud, so as to put them to shame; after that He revealed also what was in their hearts. As though He had said, "I am not one of the abjects, nor of those who come for nothing, but He *that sent Me is true, Whom ye know not.*" What meaneth, *He that sent Me is true?* "If He be true, He hath sent Me for the truth; if He be true, it is probable that He who is sent is true also." This also He proveth in another way, vanquishing them with their own words. For whereas they had said, *When Christ cometh, no man knoweth whence He is*, He proveth from this that He Himself is the Christ. They used the words, *No man knoweth*, with reference to distinction of some definite locality; but from the same words He sheweth Himself to be the Christ, because He came from the Father; and every where He witnesseth that He alone hath the knowledge of the Father, saying, *Not that any man hath seen the Father, save He which is from the Father*[2]. And His words exasperated them; for to tell them, "Ye know Him not," and to rebuke them because knowing they pretended to be ignorant, was sufficient to sting and annoy them.

John VII. 30.

[1] ἐξεκάλυπτον.

[2.]

c. 6, 46.

[2] *of God*, N. T.

Ver. 30. *Then they sought to take Him, and no man laid his hand upon Him, because His hour was not yet come.*

Homil. L. Seest thou that they are invisibly restrained, and their anger bridled? But wherefore saith It not, that He had restrained them invisibly, but, *Because His hour was not yet come?* The Evangelist was minded to speak more humanly and in a lowlier strain, so that Christ might be deemed to be also Man. For because Christ every where speaketh of sublime matters, he therefore intersperseth expressions of this kind. And when Christ saith, "I am from Him," He speaketh not as a Prophet who learneth, but as seeing Him, and being with Him.

Ver. 29. *I know Him*, He saith, *for I am from Him, and He hath sent Me.*

Seest thou how He continually seeketh to prove the, *I am not come of Myself*, and, *He that sent Me is true*, striving not to be thought an enemy of God? And observe how great is the profit of the humility of His words; for, it saith, after this many said,

Ver. 31. *When Christ cometh, will He do more miracles than these which this man hath done?*

How many were the miracles? In truth, there were three, that of the wine, that of the paralytic, and that of the nobleman's son; and the Evangelist hath related no more. From which circumstance it is plain, as I have often said, that the writers pass by most of them, and discourse to us of those alone on account of which the rulers ill-treated Him. *Then they sought to take Him*, and kill Him. Who "sought?" Not the multitude, who had no desire of rule, nor could be made captives by malice; but the priests. For they of the multitude said, *When Christ cometh, will He do more miracles?* Yet neither was this sound faith, but, as it were, the idea of a promiscuous[1] crowd; for to say, "When He cometh," was not the expression of men firmly persuaded that He was the Christ. We may either understand the words thus, or that they were uttered by the multitudes when they came together. "Since," they may have said, "our rulers are taking every pains to prove that this man is not the Christ, let us suppose that he is not the Christ; will the Christ be better than he?" For, as I ever repeat, men of the grosser sort are led in not by doctrine, nor by preaching, but by miracles.

[1] χυδαίου.

Ver. 32. *The Pharisees heard the people murmuring*[1], *and sent*[2] *servants to take Him.*

JOHN VII. 33—34.

Seest thou that the violation of the Sabbath was a mere pretence? and that what most stung them was this murmuring? For here, though they had no fault to find with Him for any thing said or done, they desired to take Him because of the multitude. They dared not do it themselves, suspecting danger, but sent their hired servants[3]. Alas! for their tyranny and their madness, or rather, I should say, for their folly. After having often attempted themselves, and not prevailed, they committed the matter to servants, simply satisfying their anger. Yet He had spoken much at the pool, and they had done nothing of the kind; they sought indeed occasion, but they attempted not, while here they can endure it no longer, when the multitude is about to run to Him. What then saith Christ?

[1] *murmuring such things concerning Him*, N. T.

[2] *the Pharisees and Chief Priests sent*, N. T. c. 5.

[3] or, 'sent their s. to be exposed.' (ἐκδότους.)

Ver. 33. *Yet a little while am I with you.*

Having power to bow and terrify His hearers, He uttereth words full of humility. As though He had said, "Why are ye eager to persecute and kill Me? Wait a little while, and even though you should be eager to keep Me back, I shall not endure it." That no one should (as they did) suppose that the, *Yet a little while am I with you*, denoted a common death, that no one might suppose this, or that He wrought[4] nothing after death, He added,

[4] ἐνήργει

Ver. 34. *And where I am, thither ye cannot come.*

Now had He been about to continue in death, they might have gone to Him, for to that place we all depart. His words therefore bent the simpler portion of the multitude, terrified the bolder, made the more intelligent anxious to hear Him, since but little time was now left, and since it was not in their power always to enjoy this teaching. Nor did He merely say, "I am here," but, *I am with you*, that is, "Though ye persecute, though ye drive Me away, yet for a little while I shall not cease dispensing what is for your good, saying and recommending the things that relate to your salvation.

Ver. 33. *And I go unto Him that sent Me.*

This was enough to terrify and throw them into an agony. For that they should stand in need of Him, He declareth also.

Homil. L. Ver. 34. *Ye shall seek Me,* He saith, (not only "ye shall not forget Me," but ye shall even *seek Me,*) *and shall not find Me.*

And when did the Jews "seek Him?" Luke saith that the women mourned over Him, and it is probable that many others, both at the time and when the city was taken, remembered Christ and His miracles, and sought His presence. Now all this He added, desiring to attract them. For the facts that the time left was short, that He should after His departure be regretfully desired by them, and that they should not then be able to find Him, were all together sufficient to persuade them to come to Him. For had it not been that His presence should with regret be desired by them, He would not have seemed to them to be saying any great thing; if, again, it was about to be desired, and they able to find Him, neither so would this have disturbed them. Again, had He been about to stay with them a long time, so also they would have been remiss. But now He in every way compelleth and terrifieth them. And the, *I go to Him that sent Me,* is the expression of one declaring that no harm will happen to Him from their plotting, and that His Passion was voluntary. Wherefore now He uttered two predictions, that after a little while He should depart, and that they should not come to Him; a thing which belonged not to human intelligence, the foretelling His own death. Hear, for instance, David saying, *Lord, make me to know mine end and the number of my days, what it is, that I may know what time I have*[a]. There is no man at all that knoweth this; and by one[1] the other is confirmed. And I think that He speaketh this covertly to the servants, and directeth His discourse to them, thus specially attracting them, by shewing them that He knew the cause of their arrival. As though He had said, "Wait a little, and I shall depart."

Luke23, 49.

[3.]

Ps.39,4.

[1] i. e. one prediction.

Ver. 35. *Then said the Jews among themselves, Whither will he go?*

Yet they who had wished to be rid of Him, who did all in their power not to see Him, ought not to have asked this question, but to have said, "we are glad of it, when will the departure take place?" but they were somewhat affected at

[a] τὶ ὑστερῶ ἐγὼ LXX. thus rendered in margin of E.V.

His words, and with foolish suspicion question one another, "whither will he go?" John VII.35.

Will he go unto the dispersion of the Gentiles[1]*?* [1] lit. Greeks.

What is, *the dispersion of the Gentiles?* The Jews gave this name to other nations, because they were every where scattered and mingled fearlessly with one another. And this reproach they themselves afterwards endured, for they too were a "dispersion." For of old all their nation was collected into one place, and you could not any where find a Jew, except in Palestine only; wherefore they called the Gentiles a "dispersion," reproaching them, and boasting concerning themselves. What then meaneth, *Whither I go ye cannot come?* For all nations at that time had intercourse with them, and there were Jews every where. He would not therefore, if He had meant the Gentiles, have said, *Where ye cannot come.* After saying, *Will he go to the dispersion of the Gentiles?* they did not add, "and ruin," but, *and teach them.* To such a degree had they abated their anger, and believed His words; for they would not, had they not believed, have enquired among themselves what the saying was.

These words were spoken indeed to the Jews, but fear there is lest they be suited to us also, that "where He is" we "cannot come" on account of our life being full of sins. For concerning the disciples He saith, *I will that they also be with Me where I am*, but concerning ourselves, I dread lest the contrary be said, that, *Where I am, ye cannot come.* For when we act contrary to the commandments, how can we go to that place? Even in the present life, if any soldier act unworthily towards his king, he will not be able to see the king, but being deprived of his authority will suffer the severest punishment; if therefore we steal, or covet, if we wrong or strike others, if we work not deeds of mercy, we shall not be able to go thither, but shall suffer what happened to the virgins. For where He was, they were not able to enter in, but retired, their lamps having gone out, that is, grace having left them. For we can, if we will, increase the brightness of that flame which we received straightway[2] by the grace of the Spirit; but if we will not do this, we shall lose it, and when that is quenched, there will be nothing else than darkness in our souls; since, as while a

c. 17, 24.

[2] i. e. in Baptism

Homil. L. lamp is burning the light is strong, so when it is extinguished there is nothing but gloom. Wherefore the Apostle saith, *Quench not the Spirit.* And It is quenched when It hath not oil, when there is any violent gust of wind, when It is cramped and confined, (for so fire is quenched,) and It is cramped by worldly cares, and quenched by evil desires. In addition to the causes we have mentioned, nothing quencheth It so much as inhumanity, cruelty, and rapine. For when, besides having no oil, we pour upon it cold water, (for covetousness is this, which chills with despondency the souls of those we wrong,) whence shall it be kindled again? We shall depart, therefore, carrying dust and ashes with us, and having much smoke to convict us of having had lamps and of having extinguished them; for where there is smoke, there needs must have been fire which hath been quenched. May none of us ever hear that word, *I know you not.* And whence shall we hear that word, but from this, if ever we see a poor man, and are as though we saw him not? If we will not know Christ when He is an hungered, He too will not know us when we entreat His mercy. And with justice; for how shall he who neglects the afflicted, and gives not of that which is his own, how shall he seek to receive of that which is not his own? Wherefore, I entreat you, let us do and contrive every thing, so that oil fail not us, but that we may trim our lamps, and enter with the Bridegroom into the bride-chamber. To which may we all attain, through the grace and loving-kindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost be glory, now and ever and world without end. Amen.

1 Thess. 5, 19.

Mat. 25, 12.

HOMILY LI.

JOHN vii. 37, 38.

In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.

THEY who come to the divine preaching and give heed to the faith, must manifest the desire of thirsty men for water, and kindle in themselves a similar longing; so will they be able also very carefully to retain what is said. For as thirsty men, when they have taken a bowl, eagerly drain it and then desist, so too they who hear the divine oracles if they receive them thirsting, will never be weary until they have drunk them up. For to shew that men ought ever to thirst and hunger, *Blessed*, It saith, *are they which do hunger and thirst after righteousness;* and here Christ saith, *If any man thirst, let him come unto Me, and drink.* What He saith is of this kind, "I draw no man to Me by necessity and constraint; but if any hath great zeal, if any is inflamed with desire, him I call." Matt. 5, 6.

But why hath the Evangelist remarked that it was *on the last day, that great day?* For both the first day and the last were "great," while the intermediate days they spent rather in enjoyment. Wherefore then saith he, *in the last day?* Because on that day they were all collected together. For on the first day He came not, and told the reason to His brethren, nor yet on the second and third days

Homil. LI. saith He any thing of this kind, lest His words should come to nought, the hearers being about to run into indulgence. But on the last day when they were returning home He giveth them supplies[1] for their salvation, and crieth aloud, partly by this shewing to us His boldness, and partly for the greatness of the multitude. And to shew that He spake not of material drink, He addeth, *He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.* By *belly* he here meaneth the heart, as also in another place It saith, *And Thy Law in the midst of my belly.* But where hath the Scripture said, that "rivers of living water shall flow from his belly?" No where. What then meaneth, *He that believeth on Me, as the Scripture saith?* Here we must place a stop, so that the, *rivers shall flow from his belly,* may be an assertion of Christ[2]. For because many said, *This is the Christ;* and, *When the Christ cometh will He do more miracles?* He sheweth that it behoveth to have a correct knowledge, and to be convinced not so much from the miracles as from the Scriptures. Many, in fact, who even saw Him working marvels received Him not as Christ, and were ready to say, "Do not the Scriptures say that Christ cometh of the seed of David? and on this they[3] continually dwelt. He then, desiring to shew that He did not shun the proof from the Scriptures, again referreth them to the Scriptures. He had said before, *Search the Scriptures;* and again, *It is written in the Prophets, And they shall be taught of God;* and, *Moses accuseth you;* and here, *As the Scripture hath said, rivers shall flow from his belly,* alluding to the largeness and abundance of grace. As in another place He saith, *A well of water springing up unto eternal life,* that is to say, "he shall possess much grace;" and elsewhere He calleth it, *eternal life,* but here, *living water.* He calleth that *living* which ever worketh; for the grace of the Spirit, when it hath entered into the mind and hath been established, springeth up more than any fountain, faileth not, becometh not empty, stayeth not. To signify therefore at once its unfailing supply and unlimited[4] operation, He hath called it *a well* and *rivers,* not one river but numberless; and in the former case He hath represented its abundance by the expression, *springing.* And one may clearly perceive

[1] ἐφόδια

Ps. 40, 10. Theodotion.

[2] i. e. not of the Scripture.

[3] al. 'He dwelt desiring,' &c

c. 5, 39. c. 6, 45. c. 5, 45.

c. 4, 14.

[4] lit. unspeakable

what is meant, if he will consider the wisdom of Stephen, the tongue of Peter, the vehemence of Paul, how nothing bare, nothing withstood them, not the anger of multitudes, not the risings up of tyrants, not the plots of devils, not daily deaths, but as rivers borne along with a great rushing sound, so they went on their way hurrying all things with them. JOHN VII. 39.

Ver. 39. *But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given.*

How then did the Prophets prophesy and work those ten thousand wonders? For the Apostles cast not out devils by the Spirit, but by power received from Him; as He saith Himself, *If I by Beelzebub cast out devils, by whom do your children cast them out?* And this He said, signifying that before the Crucifixion[1] not all cast out devils by the Spirit, but that some did so by the power received from Him. So, when[2] He was about to send them, He said, *Receive ye the Holy Ghost;* and again, *The Holy Ghost came upon them,* and then they wrought miracles. But when[3] He was sending them, the Scripture said not, that "He gave to them the Holy Ghost," but that He gave to them *power*, saying, *Cleanse the lepers, cast out devils, raise the dead, freely ye have received, freely give.* But in the case of the Prophets, all allow that the Gift was that of the Holy Spirit. But this Grace was stinted and departed and failed from off the earth, from the day in which it was said, *Your house is left unto you desolate;* and even before that day its dearth had begun, for there was no longer any prophet among them, nor did Grace visit their holy[4] things. Since then the Holy Ghost had been withheld, but was for the future to be shed forth abundantly, and since the beginning of this imparting was after the Crucifixion, not only as to its abundance, but also as to the increased greatness of the gifts, (for the Gift was more marvellous, as when It saith, *Ye know not what Spirit ye are of;* and again, *For ye have not received the Spirit of bondage, but the Spirit of adoption;* and the men of old possessed the Spirit themselves, but imparted It not to others, while the Apostles filled tens of thousands with It,) since then, I say, they were to receive this Gift, but It was

Mat. 12, 27.

[1] lit. the Cross.

[2] i.e. after the Crucifixion. c. 20, 22.

[2.] Acts 19, 6.

[3] i. e. before the Crucifixion. Mat. 10, 1. 8.

Mat. 23, 38.

[4] al. 'divine'

Luke 9, 55. Rom. 8, 15.

HOMIL. LI. not yet given, for this cause he addeth, *The Holy Ghost was not yet.* Since then the Lord spake of this grace[b], the Evangelist hath said, *For the Holy Ghost was not yet*, that is, "was not yet given,"

Because Jesus was not yet glorified.

Calling the Cross, "glory." For since we were enemies, and had sinned, and fallen short of the gift of God, and were haters of God, and since grace was a proof of our reconciliation, and since a gift is not given to those who are hated, but to friends and those who have been well-pleasing; it was therefore necessary that the Sacrifice should first be offered for us, that the enmity (against God) which was in our flesh should be done away, that we should become friends of God, and so receive the Gift. For if this was done with respect to the promise made to Abraham, much more with respect to grace. And this Paul hath declared, saying, Rom. 4, 14. 15. *If they which are of the Law be heirs, faith is made void—because the Law worketh wrath.* What he saith, is of this kind: God "promised that He would give the earth to Abraham and to his seed: but his descendants were unworthy of the promise, and of their own deeds could not be well-pleasing unto God. On this account came in faith, an easy action, that it might draw grace unto it, and that the promise might not fail. And It saith, Rom. 4, 16. *Therefore it is of faith, that it might be by grace, to the end the promise might be sure.* Wherefore it is by grace, since by their own labours they prevailed not.

But wherefore after saying, "according to the Scriptures[1]," did He not add the testimony? Because their mind was corrupt; for,

Ver. 40—42[2]. *Some said, This is the Prophet. Others said, He deceiveth the people[3]; others said, Christ cometh not from Galilee, but from the village of Bethlehem.*

v. 27. Others said, *When Christ cometh, no man knoweth whence He is;* and there was a difference of opinion, as might be expected in a confused[4] multitude; for not attentively did they listen to His words, nor for the sake of learning. Wherefore He maketh them no answer; yet they said, *Doth Christ come out of Galilee?* And He had praised, as being *an*

[1] *as saith the Scripture*, v. 38.
[2] not verbally quoted
[3] v. 12.
[4] al. 'not well ordered'

[b] In Ben. the reading is different, then speaking of this grace, the Ev.' and the sense seems incomplete. 'Since

Israelite indeed, Nathanael, who had said in a more forcible and striking manner, *Can there any good thing come out of Nazareth?* But then these men, and they who said to Nicodemus, *Search and look, for out of Galilee ariseth no prophet,* said it not seeking to learn, but merely to overturn the opinion concerning Christ. Nathanael said this, being a lover of the truth, and knowing exactly all the ancient histories; but they looked only to one thing, and that was to remove the opinion that He was the Christ, on which account He revealed nothing to them. For they who even contradicted themselves, and said at one time, *No man knoweth whence He cometh,* at another, *From Bethlehem,* would manifestly even if they had been informed have opposed Him. For be it that they knew not the place of His birth, that He was from Bethlehem, because of His dwelling[1] in Nazareth, (yet this cannot be allowed, for He was not born there,) were they ignorant of His race also, that He was *of the house and lineage of David?* How then said they, *Doth not Christ come of the seed of David?* Because they wished to conceal even this fact by that question, saying all that they said with malicious intent. Why did they not come to Him and say, "Since we admire thee in other respects, and thou biddest us believe thee according to the Scriptures, tell us how it is that the Scriptures say that Christ must come from Bethlehem, when thou art come from Galilee?" But they said nothing of the kind, but all in malice. And to shew that they spoke not enquiringly, nor as desiring to learn, the Evangelist straightway hath added, that,

John VII. 44. c. 1, 46. v. 52. [1] al. 'bringing up' v. 42.

Ver. 44. *Some of them would have taken Him, but no man laid his hand upon Him.*

This, if nothing else, might have been sufficient to cause compunction in them, but they felt it not, as the Prophet saith, *They were cleft asunder, and were not pricked in heart.* Ps. 35, 15. LXX.

Such a thing is malice! it will give way to nothing, it looks to one thing only, and that is, to destroy the person against whom it plotteth. But what saith the Scripture? *Whoso diggeth a pit for his neighbour, shall fall into it himself.* Which was the case then. For they desired to kill Him, to stop, as they thought, His preaching; the result was the opposite. For the preaching flourishes by the grace of [3.] Prov. 26, 27.

Homil. LI. Christ, while all that was theirs is quenched and perished; they have lost their country, their freedom, their security, their worship, they have been deprived of all their prosperity, and are become slaves and captives.

Knowing then this, let us never plot against others, aware that by so doing we whet the sword against ourselves, and inflict upon ourselves the deeper wound. Hath any one grieved thee, and desirest thou to avenge thyself on him? Avenge not thyself; so shalt thou be able to be avenged; but if thou avenge thyself, thou art not avenged. Think not that this is a riddle, but a true saying. "How, and in what way?" Because if thou avenge not thyself on him, thou makest God his enemy; but if thou avenge thyself, no longer so. *Vengeance is Mine, I will repay, saith the Lord.* For if we have servants, and they having quarrelled[1] with each other, do not give place to us for judgment and for punishment, but take it upon themselves; though they come to us ten thousand times, we not only shall not avenge them, but shall even be wroth with them, saying, "Thou runaway, thou flogging-post, thou oughtest to have submitted all to us, but since thou hast prevented us and avenged thyself, trouble us no farther;" much more shall God, Who hath bidden us commit all unto Him, say this. For how can it be otherwise than absurd, when we demand from our servants so much minding of wisdom and obedience, but will not yield to our Master in those matters in which we desire our domestics to yield to us? This I say because of your readiness to inflict punishment one upon another. The truly wise man ought not to do this even, but to pardon and forgive offences, though there were not that great reward proposed, the receiving in return forgiveness. For, tell me, if thou condemnest one who hath sinned, wherefore dost thou sin thyself, and fall into the same fault? Hath he insulted? Insult not thou again, or thou hast insulted thyself. Hath he struck? Strike not thou again, for then there is no difference between you. Hath he vexed thee? Vex him not again, for the profit is nothing, and thou wilt in thy turn be placed on an equality with those who have wronged thee. Thus, if thou bear with meekness and gentleness, thou shalt be able to reprove thine enemy, to shame him, to weary[2] him of being wroth.

Rom. 12, 19.

[1] al. 'disputed'

[2] or, hinder

No man cures evil with evil, but evil with good. These rules of wisdom give some of the heathen; now if there be such wisdom among the foolish heathen, let us be ashamed to shew ourselves inferior to them. Many of them have been injured, and have borne it; many have been maliciously accused, and not defended themselves; have been plotted against, and have repaid by benefits. And there is no small fear lest some of them be found in their lives to be greater than we, and so render our punishment severer. For when we who have partaken of the Spirit, we who look for the Kingdom, who follow wisdom for the sake of heavenly things [1], who fear (not) hell, and are bidden to become angels, who enjoy the Mysteries; when we reach not to the virtue unto which they have attained, what pardon [2] shall we have? If we must go beyond the Jews, (for, *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven,*) much more the heathen; if the Pharisees, much more the unbelievers. Since if when we go not beyond the righteousness of the Jews, the Kingdom is shut against us, how shall we be able to attain unto it when we prove ourselves worse than the heathen? Let us then cast out all bitterness, and wrath, and anger. To speak *the same things, to me indeed is not grievous, but for you it is safe.* For physicians also often use the same remedy, and we will not cease from sounding the same things in your ears, reminding, teaching, exhorting, for great is the tumult of worldly things, and it causes in us forgetfulness, and we have need of continual teaching. Let us then, in order that we meet not together in this place uselessly and in vain, exhibit the proof [3] which is by works, that so we may obtain the good things to come, through the grace and lovingkindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost be glory, now and ever and world without end. Amen.

John VII. 44.

[1] al. 'the heavens'

[2] al. 'hope of p.'

Matt. 5, 20.

Philipp. 3, 1.

[3] or, 'display'

HOMILY LII.

JOHN vii. 45, 46.

Then came the officers to the Chief Priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this Man.

THERE is nothing clearer, nothing simpler than the truth, if we deal not perversely; just as (on the other hand) if we deal perversely, nothing is more difficult. For behold, the Scribes and Pharisees, who seemed forsooth to be wiser than other men, being ever with Christ for the sake of plotting against Him, and beholding His miracles, and reading the Scriptures, were nothing profited, but were even harmed; while the officers, who could not claim one of these privileges, were subdued by one single sermon, and they who had gone forth to bind Him, came back bound themselves by wonder. We must not only marvel at their understanding, that they needed not signs, but were taken by the teaching alone; (for they said not, "Never man wrought miracles thus," but, *Never man spake thus;*) we must not, I say, merely marvel at their understanding, but also at their boldness, that they spake thus to those that had sent them, to the Pharisees, to His enemies, to men who were doing all with a view to gratify their enmity. *The officers*, saith the Evangelist, *came, and the Pharisees said unto them, Why have ye not brought him?* To "come" was a far greater deed than to have remained, for in the latter case they would have been rid of the annoyance of these men, but now they become heralds of the wisdom of Christ, and manifested their boldness in greater degree. And they say

not, "We could not because of the multitude, for they gave heed unto Him as unto a prophet;" but what? *Never man spake as this Man.* Yet they might have alleged that, but they shew their right feeling. For theirs was the saying not only of men admiring Him, but blaming their masters, because they had sent them to bind Him whom it behoved rather to hear. Yet they had not heard a long sermon either, but a short one; for when the mind is impartial, there is no need of long arguments. Such a thing is truth. What then say the Pharisees? When they ought to have been pricked at the heart, they, on the contrary, retort a charge on the officers, saying, JOHN VII. 47—49.

Ver. 47. *Are ye also deceived?*

They still speak them fair, and do not express themselves harshly, dreading lest the others should entirely separate themselves, yet nevertheless they give signs of anger, and speak sparingly. For when they ought to have asked what He spake, and to have marvelled at the words, they do not so, (knowing that they might have been captivated,) but reason with them from a very foolish argument;

Ver. 48. *Wherefore*, saith one, *hath none*[1] *of the rulers*[2] *believed on Him?*

Dost thou then make this a charge against Christ, tell me, and not against the unbelievers?

Ver. 49. *But the*[3] *people*, saith one, *which knoweth not the Law, are accursed.*

[1] *Hath any*, N. T.
[2] *or of the Pharisees*, N. T.
[3] *this*, N. T.

Then is the charge against you the heavier, because the people believed, and ye believed not. They acted like men that knew the Law; how then are they accursed? It is ye that are accursed, who keep not the Law, not they, who obey the Law. Neither was it right, on the evidence of unbelievers, to slander one in whom they believed not, for this is an unjust mode of acting. For ye also believed not God, as Paul saith; *What if some did not believe? shall their unbelief make the faith of God of none effect? God forbid.* For the Prophets ever rebuked them, saying, *Hear, ye rulers of Sodom;* and, *Thy rulers are disobedient;* and again, *Is it not for you to know judgment?* And every where they attack them vehemently. What then? Shall one blame God for this? Away with the thought. This blame is theirs. Rom. 3, 3. 4. Is. 1, 10. 23. Mic. 3, 1.

Homil. LII. And what other proof can a man bring of your not knowing the Law than your not obeying it? For when they had said, *Hath any of the rulers believed on him?* and, *These who know not the Law*, Nicodemus in fair consequence upbraids them, saying,

[1] al. your Ver. 51. *Doth our*[1] *law judge any man before it hear him?*

He sheweth that they neither know the Law, nor do the Law; for if that Law commandeth to kill no man without first hearing him, and they before hearing were eager for this deed, they were transgressors of the Law. And because v. 50. they said, *None of the rulers hath believed on him*, therefore the Evangelist informs us that Nicodemus was *one of them*, to shew that even rulers believed on Him; for although they shewed not yet fitting boldness, still they [2] ἥκεῖ-οὕντο were becoming attached[2] to Christ. Observe how cautiously he rebukes them; he said not, "Ye desire to kill him, and condemn the man for a deceiver without proof;" but spake in a milder way, hindering their excessive violence, and their inconsiderate and murderous disposition. Wherefore he turns his discourse to the Law, saying, *Except it hear him carefully, and know what he doeth.* So that not a bare "hearing," but "careful hearing" is required. For the meaning of, *know what he doeth*, is, "what he intendeth," "on what account," "for what purpose," "whether for the subversion of the order of things and as an enemy." Being therefore perplexed, because they had said, *None of the rulers hath believed on him*, they addressed him, neither vehemently, nor yet with forbearance. For tell me, after he had said, *The Law judgeth no man*, how doth it follow that they should say,

Ver. 52. *Art thou also of Galilee?*

[2.] When they ought to have shewn that they had not sent to summon Him without judgment, or that it was not fitting to allow Him speech, they take the reply rather in a rough and angry manner.

Search, and look: for out of Galilee hath arisen no prophet.

Why, what had the man said? that Christ was a prophet? No; he said, that He ought not to be slain unjudged; but they replied insolently, and as to one who knew nothing of the Scriptures; as though one had said, "Go, learn," for this is the meaning of, *Search, and look.* What then did

Christ? Since they were continually dwelling upon Galilee and "The Prophet," to free all men from this erroneous suspicion, and to shew that He was not one of the prophets, but the Master of the world, He said, JOHN VIII. 13. 14.

Chap. viii. ver. 12.[a] *I am the Light of the world.*

Not "of Galilee," not of Palestine, nor of Judæa. What then say the Jews?

Ver. 13. *Thou bearest record of thyself, thy record is not true.*

Alas! for their folly, He continually referred them to the Scriptures, and now they say, *Thou bearest record of thyself.* What was the record He bare? *I am the Light of the world.* A great thing to say, great of a truth, but it did not greatly amaze them, because He did not now make Himself equal to the Father, nor assert that He was His Son, nor that He was God, but for a while calleth Himself *a Light.* They indeed desired to disprove this also, and yet this was a much greater thing than to say,

He that followeth Me, shall not walk in darkness.

Using the words "light" and "darkness" in a spiritual sense, and meaning thereby "abideth not in error." In this place He draweth on Nicodemus, and bringeth him in as having spoken very boldly, and praiseth the servants who had also done so. For to "cry aloud[b]," is the act of one desirous to cause that they also should hear. At the same time He hinteth at these[1] who were secretly contriving treacheries, being both in darkness and error, but that they should not prevail over the light. And He remindeth Nicodemus of the words which He had uttered before, *Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.* For since they had asserted that none of the rulers had believed on Him, therefore He saith, that *he that doeth evil cometh not to the light,* to shew that their not having come proceeded not from the weakness of the light, but from their own perverse will.

[1] i. e. the Pharisees

c. 3, 20.

They answered and said unto Him, Dost thou bear witness to thyself?

[a] The history of the woman taken in adultery is omitted by St. Chrysostom, and all the Greek commentators.

[b] S. C. seems to refer to c. vii. v. 28. *Then cried Jesus in the Temple, &c.*

Homil. LII.

What then saith He?

Ver. 14. *Though I bear record of Myself, My record is true; for I know whence I come, and whither I go; but ye cannot tell whence I come.*

What He had before said[c], these men bring forward as if it had been specially[1] asserted. What then doth Christ? To refute this, and to shew that He used those expressions as suitable to them and to their suspicions, who supposed Him to be a mere man, He saith, *Though I bear record of Myself, My record is true, for I know whence I come.* What is this? "I am of God, am God, the Son of God, and God Himself is a faithful witness unto Himself, but ye know Him not; ye willingly err[2], knowing ye pretend not to know, but say all that ye say according to mere human imagination, choosing to understand nothing beyond what is seen.

[1] προηγουμένως.

[2] ἑθελοκακεῖτε.

Ver. 15. *Ye judge after the flesh.*

As to live after the flesh is to live badly, so to judge after the flesh is to judge unjustly.

But I judge no man.

Ver. 16. *And yet if I judge, My judgment is true*[3].

[3] Ben. 'just.'

What He saith, is of this kind; "Ye judge unjustly." "And if," saith some one, "we judge unjustly, why dost Thou not rebuke us? why dost Thou not punish us? why dost Thou not condemn us?" "Because," He saith, "I came not for this." This is the meaning of, *I judge no man; yet if I judge, My judgment is true.* "For had I been willing to judge, ye would have been among the condemned. And this I say, not judging you. Yet neither do I tell you that I say it, not judging you, as though I were not confident that had I judged you, I should have convicted you; since if I had judged you, I must justly have condemned you. But now the time of judgment is not yet." He alluded also to the judgment to come, saying,

I am not alone, but I and the Father that sent Me.

Here He hinted, that not He alone condemneth them, but the Father also. Then He concealed this, by leading them to His own testimony.

[c] Ὅπερ φθάσας εἶπε, according to Savile's conjecture and a Vatican Ms. The common reading is εἶπον.

Ver. 17. *It is written in your Law, that the testimony of two men is true.* JOHN VIII. 17—19. [3.]

What would the heretics say here? (They would say,) "How is he better than man, if we take what he hath said simply? For this rule is laid down in the case of men, because no man by himself is trustworthy. But in the case of God, how can one endure such a mode of speaking? How then is the word "two" used? Is it because they are two, or because being men they are therefore two? If it is because they are two, why did he not betake himself to John, and say, I bear witness of myself, and John beareth witness of me? Wherefore not to the angel? Wherefore not to the prophets? For he might have found ten thousand other testimonies." But he desireth to shew not this only that there are Two, but also that they are of the same Substance.

Ver. 19. *Then said they unto Him, Who is thy father? Jesus answered, Ye neither know Me, nor My Father.*

Because while they knew they spake as though they knew not, and as if trying Him, He doth not even deem them worthy of an answer. Wherefore henceforth He speaketh all more clearly and more boldly; drawing His testimony from signs, and from His teaching of them that followed Him, and[1] by the Cross being near. For, *I know*, He saith, *whence I come.* This would not greatly affect them, but the adding, *and whither I go*, would rather terrify them, since He was not to remain in death. But why said He not, "I know that I am God," instead of, *I know whence I come?* He ever mingleth lowly words with sublime, and even these He veileth. For after saying, *I bear witness of Myself*, and proving this, He descendeth to a humbler strain. As though He had said, "I know from Whom I am sent, and to Whom I depart." For so they could have had nothing to say against it, when they heard that He was sent from Him, and would depart to Him. "I could not have spoken," He saith, "any falsehood, I Who am come from thence, and depart thither, to the true God. But ye know not God, and therefore judge according to the flesh. For if having heard so many sure signs and proofs ye still say, "thy witness is not true," if ye deem Moses worthy of credit, both as to what he speaketh concerning others and what he speaketh concerning himself,

[1] Ben. omits 'and'

Homil. LII. c. 5, 22.

but Christ not so, this is to judge according to the flesh." *But I judge no man.* He saith indeed also that *the Father judgeth no man.* How then doth He here declare, that, *If I judge, My judgment is just, for I am not alone?* He again speaketh in reply to their thoughts. "The judgment which is Mine is the judgment of the Father. The Father, judging, would not judge otherwise than as I do, and I should not judge otherwise than as the Father." Wherefore did He mention the Father? Because they would not have thought that the Son was to be believed unless He received the witness of the Father. Besides, the saying doth not even hold good. For in the case of men when two bear witness in a matter pertaining to another, then their witness is true, (this is for two to witness,) but if one should witness for himself, then they are no longer two. Seest thou that He said this for nothing else but to shew that He was of the same Substance, that He needed no other witness, and was in nothing inferior to the Father? Observe at least His independence[1];

[1] αὐθεντίαν

Ver. 18. *I am One that bear witness of Myself; and the Father that sent Me beareth witness of Me.*

Had He been of inferior substance, He would not have put this. But now that thou mayest not deem that the Father is included, to make up the number (of two), observe that His power hath nothing different (from the Father's). A man bears witness when he is trustworthy of himself, not when he himself needs testimony, and that too in a matter pertaining to another; but in a matter of his own, where he needs the witness of another, he is not trustworthy. But in this case it is all contrary. For He though bearing witness in a matter of His own, and saying that witness is borne to Him by another, asserteth that He is trustworthy, in every way manifesting His independence. For why, when He had said, *I am not alone, but I and the Father that sent Me*, and, *The testimony of two men is true*, did He not hold His peace, instead of adding, *I am One that bear witness of Myself?* It was evidently to shew His independence. And He placeth Himself first; *I am One that bear witness of Myself.* Here He sheweth His Equality of honour, and that they were profited nothing by saying that they knew God the Father, while they knew not Him. And He saith

that the cause of this (ignorance) was that they were not willing to know Him. Therefore He telleth them that it was not possible to know the Father without knowing Him, that even so He might draw them to the knowledge of Him. For since leaving Him they ever sought to get the knowledge of the Father, He saith, "Ye cannot know the Father without Me." So that they who blaspheme the Son, blaspheme not the Son only, but Him that begat Him also. JOHN VIII. 19. v. 19.

This let us avoid, and glorify the Son. Had He not been of the same Nature, He would not have spoken thus. For had He merely taught, but been of different Substance, a man might not have known Him, and yet have known the Father; and again, it would not have been that one who knew Him, would have altogether known the Father; for neither doth one who knoweth a man know an Angel. "Yes," replieth some one, "he that knoweth the creation, knoweth God." By no means. Many, or rather I should say, all men know the creation, (for they see it,) but they know not God. Let us then glorify the Son of God, not with this glory (of words) only, but that also which is by works. For the first without the last is nothing. *Behold*, saith St. Paul, *thou art called a Jew, and restest in the Law, and makest thy boast of God—thou therefore that teachest another, teachest*[1] *thou not thyself? Thou that makest thy boast of the Law, through breaking of the Law dishonourest thou God?* Beware lest we also who make boast of the rightness of our faith dishonour God by not manifesting a life agreeable to the faith, causing Him to be blasphemed. For He would have the Christian to be the teacher of the world, its leaven, its salt, its light. And what is that light? It is a life which shineth, and hath in it no dark thing. Light is not useful to itself, nor leaven, nor salt, but sheweth its usefulness towards others, and so we are required to do good, not to ourselves only, but to others. For salt, if it salt not, is not salt. Moreover another thing is evident, that if we be righteous, others shall certainly be so also; but as long as we are not righteous, we shall not be able to assist others. Let there be nothing foolish or silly among us; such are worldly matters, such are the cares of this life. Wherefore the virgins were called foolish, because they were busy about [4.] Rom. 2, 17. 21. 23. [1] Sav. 'judgest'

Homil. LII. foolish, worldly matters, gathering things together here, but laying not up treasure where they ought. Fear there is lest this be our case, fear lest we too depart clothed with filthy garments, to that place where all have them bright and shining. For nothing is more filthy, nothing more impure, than sin. Wherefore the Prophet declaring its nature cried
Ps.38,5. out, *My wounds stink, and are corrupt.* And if thou wilt fully learn how ill-savoured sin is, consider it after it hath been done; when thou art delivered from the desire, when the fire no longer troubleth thee, then shalt thou see what sin is. Consider anger, when thou art calm; consider avarice, when thou dost not feel it. There is nothing more shameful, nothing more accursed, than rapine and avarice. This we continually say, desiring not to vex you, but to gain some great and wonderful advantage. For he who hath not acted rightly after hearing once, may perhaps do so after hearing a second time; and he who hath passed by the second time, may do right after the third. God grant that we, being delivered from all evil things, may have the sweet savour of Christ; for to Him, with the Father and the Holy Ghost is glory, now and ever and world without end. Amen.

HOMILY LIII.

JOHN viii. 20.

These words spake Jesus in the treasury, as He taught in the Temple; and no man laid hands on Him, for His hour was not yet come.

OH the folly of the Jews! seeking Him as they did before the Passover, and then having found Him in the midst of them, and having often attempted to take Him by their own or by others' hands without being able; they were not even so awed by His power, but set themselves to their wickedness, and desisted not. For It saith, that they continually made the attempt; *These words spake He in the treasury, teaching in the Temple; and no man laid hands on Him.* He spake in the Temple, and in the character of teacher, which was more adapted to rouse them, and He spake those things because of which they were stung, and charged Him with making Himself equal to the Father. For *the witness of two men is true*, proveth this. Yet still *He spake these words*, It saith, *in the Temple*, in the character of teacher, *and no man laid hands on Him, for His hour was not yet come;* that is, it was not yet the fitting time at which He would be Crucified. So that even then[1] the deed done was not of their power, but of His dispensation, for they had long desired, but had not been able, nor would they even then have been able, except He had consented.

[1] i.e. at the Crucifixion.

Ver. 21. *Then said Jesus unto them, I go My way, and ye shall seek Me.*

Homil. LIII. Why saith He this continually? To shame and terrify their souls; for observe what fear this saying caused in them. Although they desired to kill Him that they might be rid of Him, they yet ask, "whither He goeth," such great things did they imagine from the matter. He desired also to shew them another thing, that the deed would not be effected through their force; but He shewed it to them in a figure beforehand, and already foretold the Resurrection by these words.

Ver. 22. *Then said the Jews, Will he kill himself?*

What then doth Christ? To remove their suspicion, and to shew that such an act is sin, He saith,

Ver. 23. *Ye are from beneath.*

What He saith, is of this kind: "It is no wonder that ye imagine such things, ye who are carnal men, and have no spiritual thoughts, but I shall not do any thing of the kind, for,

I am from above; ye are of the world.

Here again He speaketh of their worldly and carnal imaginations, whence it is clear that the, *I am not of this world*, doth not mean that He had not taken upon Him flesh, but that He was far removed from their wickedness. For He even saith, that His disciples were *not of the world*, yet they had flesh. As then Paul, when he saith, *Ye are not in the flesh*, doth not mean that they are incorporeal, so Christ when He saith, that His disciples are *not of the world*, doth nothing else than testify to their heavenly wisdom.

c. 15, 19.

Rom. 8, 9.

Ver. 24. *I said therefore unto you that ..... if ye believe not that I am He, ye shall die in your sins.*

For if He came to take away the sin of the world, and if it is impossible for men to put that off in any other way except by the washing, it needs must be that he that believeth not must depart hence, having[1] the old man; since he that will not by faith slay and bury that old man, shall die in him, and shall go away to that place to suffer the punishment of His former sins. Wherefore He said, *He that believeth not is judged already;* not merely through his not believing, but because he departeth hence having his former sins upon him.

[1] al. 'must have.'

c. 3, 18.

Ver. 25. *Then said they unto Him, Who art thou?* JOHN VIII. 25—29.

Oh folly! After so long a time, such signs and teaching, they ask, *Who art thou?* What then saith Christ?

The same that I told you from the beginning.

What He saith, is of this kind; "Ye are not worthy to hear My words at all, much less to learn Who I am, for ye say all that ye do, tempting Me, and giving heed to none of My sayings. And all this I could now prove against you." For this is the sense of,

Ver. 26. *I have many things to say and to judge of you.*

"I could not only prove you guilty, but also punish you; but He that sent Me, that is, the Father, willeth not this. For I am come not to judge the world, but to save the world, since God sent not His Son to judge the world, He saith, but to save the world. If now He hath sent Me for this, and He is true, with good cause I judge no one now. But these things I speak that are for your salvation, not what are for your condemnation." He speaketh thus, lest they should deem that it was through weakness that on hearing so much from them He went not to extremities, or that He knew not their secret thoughts and scoffings. c. 3, 17.

Ver. 27. *They understood not that He spake to them of the Father.*

Oh folly! He ceased not to speak concerning Him, and they knew Him not. Then when, after working many signs, and teaching them, He drew them not to Himself, He next speaketh to them of the Cross, saying,

Ver. 28, 29. *When ye have lifted up the Son of Man, then ye shall know that I Am, and that I speak not*[1] *of Myself, and that He that sent Me is with Me. And the Father hath not left Me alone.*

[1] *do nothing*, N. T.

He sheweth that He rightly said, *the same that I said unto you from the beginning.* So little heed they gave to His words. *When ye have lifted up the Son of Man.* "Do ye not expect that ye then shall certainly rid yourselves of Me, and slay Me? But I tell you that then ye shall most know that I Am, by reason of the miracles, the resurrection, and the destruction (of Jerusalem)." For all these things were sufficient to manifest His power. He said not, "Then ye shall know who I am;" for, "when ye shall see," He saith, [2.]

Homil. LIII. "that I suffer nothing from death, then ye shall know that I Am, that is, the Christ, the Son of God, Who govern[1] all things, and am not opposed to Him[2]." For which cause He addeth, "*and of Myself I speak nothing.*" For ye shall know both My power and My unanimity with the Father. Because the, *of Myself I speak nothing*, sheweth that His Substance differeth not (from that of the Father), and that He uttereth nothing save that which is in the mind of the Father. "For when ye have been driven away from your place of worship, and it is not allowed you even to serve Him as hitherto, then ye shall know that He doth this to avenge Me, and because He is wroth with those who would not hear Me." As though He had said, "Had I been an enemy and a stranger to God, He would not have stirred up such wrath against you." This also Esaias declareth, *He shall give the wicked in return for His burial;* and David, *Then shall He speak unto them in His wrath;* and Christ Himself, *Behold, your house is left unto you desolate.* And His parables declare the same thing when He saith, *What shall the Lord of that vineyard do to those husbandmen? He shall miserably destroy those wicked men.* Seest thou that every where He speaketh thus, because He is not yet believed? But if He will destroy them, as He will, (for, *Bring hither*, It saith, *those which would not that I should reign over them, and slay them*,) wherefore saith He that the deed is not His, but His Father's? He addresseth Himself to their weakness, and at the same time honoureth Him that begat Him. Wherefore He said not, "I leave your house desolate," but, it *is left;* He hath put it impersonally. But by saying, *How often would I have gathered your children together—and ye would not*, and then adding, *is left*, He sheweth that He wrought the desolation. "For since," He telleth them, "when ye were benefitted and healed of your infirmities, ye would not know Me, ye shall know by being punished Who I am.

[1] φέρων καὶ ἄγων.
[2] i. e. to The Father

Is. 53, 9. LXX. Ps. 2, 5. Mat. 23, 38. Mat. 21, 40. 41.

And the Father is with Me. That they may not deem the *who sent Me* to be a mark of inferiority, He saith, *is with Me;* the first belongeth to the Dispensation, the second to the Godhead.

And He hath not left Me alone, for I do always those things that please Him.

Again He hath brought down His discourse to a humbler strain, continually setting Himself against that which they asserted, that He was not of God, and that He kept not the Sabbath. To this He replieth, *I do always those things that are pleasing unto Him*; shewing that it was pleasing unto Him even that the Sabbath should be broken. So, for instance, just before the Crucifixion He said, *Think ye that I cannot call upon My Father?* And yet by merely saying, *Whom seek ye?* He cast them down backwards. Why then saith He not, "Think ye that I cannot destroy you," when He had proved this by deed? He condescendeth to their infirmity. For He took great pains to shew that He did nothing contrary to the Father. Thus He speaketh rather after the manner of a man; and as *He hath not left Me alone*, was spoken, so also was the, *I do always those things that are pleasing unto Him.*

John VIII. 30. 31.

Mat. 26, 53.

c. 18, 4. 6.

Ver. 30. *As He spake these words, many believed on Him.*

When He brought down His speech to a lowly strain, many believed on Him. Dost thou still ask wherefore He speaketh humbly? Yet the Evangelist clearly alluded to this when he said, *As He spake these things, many believed on Him.* By this all but proclaiming aloud to us, "Oh hearer, be not confounded if thou hear any lowly expression, for they who after such high teaching were not yet persuaded that He was of the Father, were with good reason made to hear humbler words, that they might believe." And this is an excuse for those things which shall be spoken in a humble way. They believed then, yet not as they ought, but carelessly and as it were by chance, being pleased and refreshed by the humility of the words. For that they had not perfect faith the Evangelist shews by their speeches after this, in which they insult Him again. And that these are the very same persons he has declared by saying,

Ver. 31. *Then said Jesus to those Jews which believed on Him, If ye continue in My word.*

Shewing that they had not yet received His doctrine, but only gave heed unto His words. Wherefore He speaketh more sharply. Before He merely said, *Ye shall seek Me*, but now He addeth what is more, *Ye shall die in your sins.*

c. 7, 34.

c. 8, 21.

And He sheweth how; "because ye cannot when ye are come to that place afterwards entreat Me."

"These things which I speak unto the world[a]." By these words He shewed that He was now going forth to the Gentiles. But because they still knew not that He spake to them of the Father, He again speaketh of Him, and the Evangelist hath put the reason of the humility of the expressions.

[3.] If now we will thus search the Scriptures, exactly and not carelessly, we shall be able to attain unto our salvation; if we continually dwell upon them, we shall learn right doctrine and a perfect life. For although a man be very hard, and stubborn, and proud, and profit nothing at other times, yet at least he shall gain fruit from this time, and receive benefit, if not so great as to admit of his being sensible of it, still he shall receive it. For if a man who passes by an ointment maker's shop, or sitteth in one, is impregnated with the perfume even against his will, much more is this the case with one who cometh to church. For as idleness is born of idleness, so too from working is generated a ready mind. Although thou art full of ten thousand sins, although thou art impure, shun not the tarrying here. "Wherefore," it may be said, "when hearing I do not?" It is no small profit to deem one's self wretched; this fear is not useless, this dread is not unseasonable. If only thou groanest that, "hearing I do not," thou wilt certainly come also to the doing at some time or other. For it cannot be that he who speaks with God, and hears God speak, should not profit. We compose ourselves at once and wash our hands when we desire to take the Bible into them. Seest thou even before the reading what reverence is here? And if we go on with exactness, we shall reap great advantage. For we should not, unless it served to place the soul in reverence, have washed our hands; and a woman if she be unveiled straightway puts on her veil, giving proof of internal reverence, and a man if he be covered bares his head. Seest thou how the outward behaviour proclaims

[a] Savile connects these words with the clause preceding: with this reading it is difficult to see the sense of the clause which follows. The Bened. reading is as rendered above. The reference may be to c. 7. 33, 35.

the inward reverence? Then moreover he that sits to hear groans often, and condemns his present life. John VIII. 31.

Let us then, beloved, give heed to the Scriptures, and if no other part be so, let the Gospels at least be the subjects of our earnest care, let us keep them in our hands. For straightway when thou hast opened the Book thou shalt see the name of Christ there, and shalt hear one say, *The birth of Jesus Christ was on this wise. When His mother Mary was espoused to Joseph, she was found with Child of the Holy Ghost.* He that heareth this will immediately desire virginity, will marvel at the Birth, will be freed from earthly things. It is not a little thing when thou seest the Virgin deemed worthy of the Spirit, and an Angel talking with her. And this upon the very surface; but if thou perseverest to go on unto the end, thou shalt loathe all that pertains to this life, shalt mock at all worldly things. If thou art rich, thou shalt think nothing of wealth, when thou hearest that she who was (the wife) of a carpenter, and of humble family, became the mother of thy Lord. If thou art poor thou shalt not be ashamed of thy poverty, when thou hearest that the Creator of the world was not ashamed of the meanest dwelling. Considering this, thou wilt not rob, thou wilt not covet, thou wilt not take the goods of others, but wilt rather be a lover of poverty, and despise wealth. And if this be the case, thou shalt banish all evil. Again, when thou seest Him lying in a manger, thou wilt not be anxious to put golden ornaments about thy child, or to cause thy wife's couch to be inlaid with silver. And if thou carest not for these things, thou wilt not do either the deeds of covetousness and rapine, which are caused by them. Many other things you may gain which I cannot separately enumerate, but they will know who have made the trial. Wherefore I exhort you both to obtain Bibles, and to retain together with the Bibles the sentiments they set forth, and to write them in your minds. The Jews because they gave no heed were commanded to suspend their books from their hands[1]; but we place them not even in our hands but in our house, when we ought to stamp them on our heart. Thus cleansing our present life, we shall obtain the good things that are to

Matt. I, 18.

[1] The Tephillim.

Homil. LIII. come; to which may we all attain, through the grace and loving-kindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost be glory, now and ever and world without end. Amen.

HOMILY LIV.

JOHN viii. 31, 32.

Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed. And ye shall know the truth, and the truth shall make you free.

BELOVED, our condition needs much endurance; and endurance is produced when doctrines are deeply rooted. For as no wind is able by its assaults to tear up the oak, which sends down its root into the lower recesses of the earth, and is firmly clenched there; so too the soul which is nailed by the fear of God none will be able to overturn. Since to be nailed is more than to be rooted. Thus the Prophet prayeth, saying, *Nail my flesh by Thy fear;* "do Thou so fix and join me, as by a nail riveted into me." For as men of this kind are hard to be captured, so the opposite sort are a ready prey, and are easily thrown down. As was the case of the Jews at that time; for after having heard and believed, they again turned out of the way. Christ therefore desiring to deepen their faith that it might not be merely superficial, diggeth into their souls by more striking words. For it was the part of believers to endure even reproofs, but they immediately were wroth. But how doth He this? He first telleth them, *If ye continue in My word, ye are My disciples indeed: and the truth shall make you free.* All but saying, "I am about to make a deep incision, but be not ye moved;" or rather by these expressions He allayed the pride of their imagination. *Shall make you free:* from

Ps. 119, 120. LXX.

what, tell me? From your sins. What then say those boasters?

Ver. 33. *We be Abraham's seed, and were never in bondage to any man.*

Immediately their imagination dropped, and this happened from their having been fluttered[1] about worldly things. *If ye continue in My word,* was the expression of One declaring what was in their heart, and knowing that they had indeed believed, but had not continued. And He promiseth a great thing, that they should become His disciples. For since some had gone away from Him before this, alluding to them He saith, "*If ye continue,*" because they also had heard and believed, and departed because they could not continue. "For *many of His disciples went back, and walked no more openly with Him*[2]."

[1] ἐπτοῆσθαι

c. 6, 66.

[2] some omit 'openly'

Ye shall know the truth, that is, "shall know Me, for I am the truth. All the Jewish matters were types, but ye shall know the truth from Me, and it shall free you from your sins." As to those others He said, *Ye shall die in your sins,* so to these He saith, *shall make you free.* He said not, "I will deliver you from bondage," this He allowed them to conjecture. What then said they?

"*We be Abraham's seed, and were never in bondage to any man.*" And yet if they must needs have been vexed, it might have been expected that they would have been so at the former part of His speech, at His having said, *Ye shall know the truth;* and that they would have replied, "What! do we not now know the truth? Is then the Law and our knowledge a lie?" But they cared for none of these things, they are grieved at worldly things, and these were their notions of bondage. And certainly even now, there are many who feel shame at indifferent matters, and at this kind of bondage, but who feel none for the bondage of sin, and who would rather be called servants to this latter kind of bondage ten thousand times, than once to the former. Such were these men, and they did not even know of any other bondage, and they say, "Bondsmen callest thou those who are of the race of Abraham, the nobly born, who therefore ought not to be called bondsmen? For, saith one, we were never in bondage to any man." Such are the boastings of the Jews. "We

are the seed of Abraham," "we are Israelites." They never mention their own righteous deeds. Wherefore John cried out to them, saying, *Think not to say that we have Abraham to our father.* And why did not Christ confute them, for they had often been in bondage to the Egyptians, Babylonians, and many others? Because His words were not to gain honour for Himself, but for their salvation, for their benefit, and toward this object He was pressing. For He might have spoken of the four hundred years, He might have spoken of the seventy, He might have spoken of the years of bondage during the time of the Judges, at one time twenty, at another two, at another seven; He might have said that they had never ceased being in bondage. But He desired not to shew that they were slaves of men, but that they were slaves of sin, which is the most grievous slavery, from which God alone can deliver; for to forgive sins belongeth to none other. And this too they allowed. Since then they confessed that this was the work of God, He bringeth them to this point, and saith,

John VIII. 34. 35. Mat. 3, 9.

Ver. 34. *Whosoever committeth sin is the servant of sin.*

Shewing that this is the freedom of which He speaketh, the freedom from this service.

Ver. 35. *The servant abideth not in the house, but the Son abideth for ever.*

Gently too from this He casts down the things of the Law[a], alluding to former times. For that they may not run back to them and say, "We have the sacrifices which Moses commanded, they are able to deliver us," He addeth these words, since otherwise what connection would the saying have? For *all have sinned, and come short of the glory of God, being justified freely by His grace*, even the priests themselves. Wherefore Paul also saith of the priest, that *he ought as for the people so also for himself to offer for sins, for that he also is compassed about with infirmity.* And this is signified by His saying, *The servant abideth not in the house.* Here also He sheweth His equal honour with the Father, and the difference between slave and free. For the parable has this meaning, that is, "the servant hath no power," this is the meaning of "abideth not."

Rom. 3, 23. 24.

Heb. 5, 3. 2.

[a] Sav. Gently and by help of the Law He casts them down.

Homil. LIV.

[2.] But why when speaking of sins doth He mention a *house?* It is to shew that as a master hath power over his house, so He over all. And the, *abideth not*, is this, "hath not power to grant favours, as not being master of the house;" but the Son is master of the house. For this is the, *abideth for ever*, by a metaphor drawn from human things. That they may not say, "who art thou?" "All is Mine, (He saith,) for I am the Son, and dwell in My Father's house," calling by the name of "house" His power. As in another place He calleth the Kingdom His Father's house, *In My Father's house are many mansions.* For since the discourse was of freedom and bondage, He with reason used this metaphor, telling them that they had not power to set free[1].

c. 14, 2.

[1] or, 'forgive'

Ver. 36. *If the Son therefore shall make you free.*

Seest thou the consubstantiality of the Son with the Father, and how He declareth that He hath the same power as the Father? "If the Son make you free, no man afterwards gainsayeth, but ye have firm freedom." For *it is God that justifieth, who is He that condemneth?* Here He sheweth that He Himself is pure from sin, and alludeth to that freedom which reached only to a name; this even men give, but that God alone. And so He persuadeth them not to be ashamed at this slavery, but at that of sin. And desiring to shew that they were not slaves, except by repudiating that liberty, He the more sheweth them to be slaves by saying[d],

Rom. 8, 33. 34.

"*Ye shall be free indeed.*"

This is the expression of one declaring that this freedom was not real. Then, that they might not say, "We have no sin," (for it was probable that they would say so,) observe how He bringeth them beneath this imputation. For omitting to convict all their life, He bringeth forward that which they had in hand, which they yet desired to do, and saith,

Ver. 37. *I know that ye are Abraham's seed, but ye seek to kill Me.*

Gently and by little doth He expel them from that relationship, teaching them not to be high-minded because

[d] This reading is from a Vatican MS. which has εἰ μὴ. Savile's is not grammatical. Ben. reads, 'Then desiring to shew that if they were not slaves, by repudiating that former slavery they were slaves the more, He straightway added.'

of it. For as freedom and bondage depend on men's actions, so also doth relationship. He said not directly, "Ye are not the seed of Abraham, ye the murderers of the righteous;" but for a while He even goeth along with them, and saith, *I know that ye are Abraham's seed.* Yet this is not the matter in question, and during the remainder of this speech He useth greater vehemence. For we may for the most part observe, that when He is about to work any great thing, after He hath wrought it, He useth greater boldness of speech, as though the testimony from His works shut men's mouths. *But ye seek to kill Me.* "What of that," saith some one, "if they sought to do so justly." But this was not so either; wherefore also He puts the reason; JOHN VIII. 38—40.

Because My word hath no place in you.

"How then was it," saith some one, "that they believed on Him?" As I before said, they changed again. On which account He touched them sharply. "If ye boast the relationship of Abraham ye ought also to shew forth his life." And He said not, "Ye do not contain[1] my words," but, *My word hath no place in you,* thus declaring the sublimity of His doctrines. Yet not for this ought they to have slain, but rather to have honoured and waited on Him so as to learn. "But what," saith some one, "if thou speakest these things of thyself?" On this account He added,

[1] χωρεῖτε

Ver. 38. *I speak that which I have seen with My Father, and ye do that which ye have heard from[2] your father.*

[2] 'seen with,' N. T.

"As," He saith, "I both by My words and by the truth declare the Father, so also do ye by your actions (declare yours). For I have not only the same Substance, but also the same Truth with the Father."

Ver. 39, 40. *They said unto Him, Abraham is our father. Jesus saith unto them, If ye had Abraham to your father, ye would do the works of Abraham. But now ye seek to kill Me.*

He here repeatedly handleth their murderous intention, and maketh mention of Abraham. And this He doth desiring to draw off their attention from this relationship, and to take away their excessive boasting, and also to persuade them no longer to rest their hopes of salvation in Abraham, nor in the relationship which is according to nature, but in that which

Homil. LIV. is according to the will[1]. For what hindered their coming to Christ was this, their deeming that relationship to be sufficient for them to salvation. But what is the *truth* of which He speaketh? That He is equal with the Father. For it was on this account that the Jews sought to slay Him; and He saith,

[1] κατὰ προαίρεσιν.

Ye seek to kill Me because I have[2] *told you the truth, which I have heard of My Father*[3].

[2] *a man that hath*, N.T.
[3] *of God*, N. T.

To shew that these things are not opposed to the Father, He again betaketh Himself to Him. They say unto Him,

Ver. 41. *We be not born of fornication, we have one Father, even God.*

"What sayest thou? Ye have God for your Father, and do ye blame Christ for asserting this?" Seest thou that He [3.] said that God was His Father in a special manner? When therefore He had cast them out of their relationship to Abraham, having nothing to reply, they dare a greater thing, and betake themselves to God. But from this honour also He expelleth them, saying,

Ver. 42—44. *If God were your Father, ye would love Me; for I proceeded forth and came from God; neither came I of Myself, but He sent Me. Why do ye not understand My speech? Even because ye cannot hear My word. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth*[4]*: when he speaketh a lie, he speaketh of his own.*

[4] *because there is no truth in him*, omitted.

He had driven them out of their relationship to Abraham, and when they dared greater things, He then addeth a blow, telling them that they not only are not Abraham's children, but that they are even children of the devil, and inflicting a wound which might counterbalance their shamelessness; nor doth He leave it unsupported, but establisheth it by proofs. "For," He saith, "to murder[5] belongeth to the wickedness of the devil." And He said not merely, "ye do his works," but, "ye do his lusts," shewing that both he and they hold to murder[6], and that envy was the cause. For the devil destroyed Adam, not because he had any charge against him, but only from envy. To this also He alludeth here.

[5] al. 'be murderously minded'
[6] al. 'are murderously minded'

And abode not in the truth. That is, in the right life.

For since they continually accused Him of not being from God, He telleth them that this also is from thence[e]. For the devil first was the father of a lie, when he said, *In the day that ye eat thereof your eyes shall be opened*, and he first used it. For men use a lie not as a thing proper, but alien to their nature, but he as proper.

John VIII. 45. 46.

Gen. 3, 5.

Ver. 45. *And because I tell you the truth, ye believe Me not.*

What kind of consequence is this? "Having no charge against Me, ye desire to kill Me. For because ye are enemies of the truth, therefore ye persecute Me. Since had this not been the reason, ye would have named your charge." Wherefore He added,

Ver. 46. *Which of you convinceth Me of sin?*

Then they said, *We be not born of fornication.* Yet in fact many of them were born of fornication, for they practised unbefitting unions. Still He doth not convict them of this, but setteth Himself to the other point. For when He hath proved them to be, not of God, but of the devil, by all these signs, (for to do murder is of the devil, and to lie is of the devil, both which ye do,) then He sheweth that to love is the sign of being of God. *Why do ye not understand My speech?* Since they were always doubting, saying, "What is it that he saith, *Whither I go ye cannot come?*" therefore He telleth them, *Ye do not understand My speech*, "because ye have not the word of God. And this cometh to you, because that your understanding is grovelling, and because what is Mine is far too great for you." But what if they could not understand? Not to be able here means not to be willing; for "ye have trained yourselves to be mean, to imagine nothing great." Because they said that they persecuted Him as being themselves zealous for God, on this account He every where striveth to shew, that to persecute Him is the act of those who hate God, but that, on the contrary, to love Him is the act of those who know God.

We have one Father, even God. On this ground they pride themselves, on their honour, not their righteous deeds. "Therefore your not believing is no proof that I am an enemy to God, but your unbelief is a sign that you do not know God. And the reason is, from your being willing to lie

[e] i. e. that this assertion of theirs being false is from the devil.

HOMIL. LIV. and to do the works of the devil. But this is the effect of meanness of soul; (as the Apostle saith, *For whereas there is among you envying and strife, are ye not carnal?*) And why is it that ye cannot[1]? Because ye will to do the lusts of your father, ye are eager, ye are ambitious (to do them)." Seest thou that "ye cannot" expresses a want of will? For *this did not Abraham.* "What are his works? Gentleness, meekness, obedience. But ye set yourselves on the contrary part, being hard and cruel."

1 Cor. 3, 3.

[1] i. e. cannot understand

But how came it into their thoughts to betake themselves to God? He had shewn them unworthy of Abraham; desiring therefore to escape this charge, they mounted higher. For when He reproached them with murder, they said this[2], making it, as it were, a kind of excuse for themselves that they were avenging God. Therefore He sheweth that this very thing is the act of men opposing God. And the, *I came forth*, sheweth that He was from thence[3]. He saith, *I came forth*, alluding to His arrival among us. But since they would probably say to Him, "Thou speakest certain things strange and new[4], He telleth them that He was come from God. "And therefore with good reason ye hear them not, because ye are of the devil. For on what account would ye kill Me? What charge have ye to bring against Me? If there be none, why do ye not believe Me?" Thus then having proved them to be of the devil by their lying and their murder, He sheweth them also to be alien from Abraham and from God, both because they hated One Who had done no wrong, and because they would not hear His word; and in every way He proveth that He was not opposed to God, and that it was not on this account that they refused to believe, but because they were aliens from God. For when One Who had done no sin, Who said that He came from God and was sent of God, Who spake the truth, and so spake it as to challenge all to the proof, after this was not believed, it is clear that He was not believed because their being carnal. Since sins do use, yea they do use to debase a soul. Wherefore It saith, *Seeing ye are become dull of hearing.* For when a man cannot despise earthly things, how shall he ever be wise concerning heavenly things?

[2] i. e. that God was their Father.

[3] i. e. 'from God.'

[4] al. 'empty'

Heb. 5, 11.

[4.] Wherefore, I exhort you, use we every means that

our life may be righteous, that our minds may be cleansed, so that no filthiness be a hindrance to us; kindle for yourselves the light of knowledge, and sow not among thorns. For how shall one who knows not that covetousness is an evil, ever know the greater good? how shall one who refrains not from these earthly things ever hold fast to those heavenly? It is good to take by violence, not the things that perish, but the Kingdom of heaven. *The violent,* It saith, *take it by force.* It is then not possible to attain to it by sluggishness, but by zeal. But what meaneth *the violent?* There is need of much violence, (for strait is the way,) there is need of a youthful soul and a noble. Plunderers desire to outstrip all other, they look to nothing, neither to conviction, nor accusation, nor punishment, but are given up to one thing only, the getting hold of what they desire to seize, and they run past all that are before them in the way. Seize we then the Kingdom of heaven, for here to seize is no fault but rather praise, and the fault is the not seizing. Here our wealth comes not from another's loss. Haste we then to seize it. Should passion disquiet us, should lust disquiet us, let us do violence to our nature, let us become more gentle, let us labour a little, that we may rest for ever. Seize not thou gold, but seize that wealth which sheweth gold to be but mud. For tell me, if lead and gold were laid before thee, which wouldest thou take? Is it not clear that thou wouldest take the gold? Dost thou then, where one who seizes is punished, prefer that which is the more valuable, but where one who seizes is honoured, give up what is the more valuable? If there were punishment in both cases, wouldest thou not rather aim at this latter[1]? But in this case there is nothing like punishment, but even blessedness. And, "How," saith some one, "may one seize it?" Cast away the things which thou hast already in thy hands; for so long as thou graspest them[2] thou wilt not be able to seize the other. For consider, I pray you, a man with his hands full of silver, will he be able, as long as he retains it, to seize on gold, unless he first cast away the silver, and be free? Because he that seizes a thing must be well-girt so as not to be detained. And even now there are adverse powers running down against us to rob us, but let us fly them, let us fly them, trailing after

John VIII. 45. 46.

Mat. 11, 12.

[1] i. e. at the Kingdom.

[2] al. 'these present things'

Homil. LIV. us nothing that may give a hold, let us cut asunder the cords, let us strip ourselves of the things of earth. What need of silken garments? How long shall we be unrolling this mockery? How long shall we be burying gold? I desired to cease from always saying these things, but ye will not suffer me, continually supplying me with occasions and arguments. But now at least let us desist, that having instructed others by our lives, we may obtain the promised good things, through the grace and lovingkindness of our Lord Jesus Christ, by Whom and with Whom to the Father and the Holy Ghost be glory, now and ever and world without end. Amen.

HOMILY LV.

JOHN viii. 48, 49.

Then answered the Jews, and said unto Him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour My Father.

A SHAMELESS and a forward[1] thing is wickedness, and when it ought to hide itself, then is it the fiercer. As was the case with the Jews. For when they ought to have been pricked by what was said, admiring the boldness and conclusiveness[2] of the words, they even insult Him, calling Him a Samaritan, and saying that He had a devil, and they ask, *Said we not well that thou art a Samaritan, and hast a devil?* Because when He uttereth any thing sublime, this is thought among the very senseless to be madness. Yet no where before did the Evangelist say that they called Him "a Samaritan;" but from this expression it is probable that this had been often asserted by them.

[1] ἰταμὸν

[2] ἀκολουθίαν

"Thou hast a devil," saith some one. Who is it that hath a devil? He that honoureth God, or he that insulteth Him that honoureth Him? What then saith Christ, Who is very meekness and gentleness? *I have not a devil, but I honour Him*[3] *that sent Me.* Where there was need to instruct them, to pull down their excessive insolence, to teach them not to be proud because of Abraham, He was vehement; but when it was needful that He being insulted should bear it, He used much gentleness. When they said, "We have God and Abraham for our Father," He touched them sharply; but when they called Him a demoniac, He spake submissly, thus teaching us to avenge insults offered to God, but to overlook such as are offered to ourselves.

[3] *My Father that,* Ben.

Homil. LV.

Ver. 50. *I seek not Mine own glory.*

"These things," He saith, "I have spoken to shew that it becometh not you, being murderers, to call God your Father; so that I have spoken them through honour for Him, and for His sake do I bear these reproaches, and for His sake do ye dishonour Me. Yet I care not for this insolence[1]; to Him, for Whose sake I now bear these things, ye owe an account of your words. For *I seek not Mine own glory.* Wherefore I omit to punish you, and betake Myself to exhortation, and counsel you so to act, that ye shall not only escape punishment, but also attain to eternal life."

[1] al. 'insult'

Ver. 51. *Verily, verily, I say unto you, If a man keep My saying, he shall never see death.*

Here He speaketh not of faith only, but of a pure life. Above He said, *shall have everlasting life*, but here, *shall not see death.* At the same time He hinteth to them that they could do nothing against Him, for if the man that should keep His saying should not die, much less should He Himself. At least they understood it so, and said to Him,

c. 6, 40.

Ver. 52. *Now we know that thou hast a devil; Abraham is dead, and the Prophets are dead.*

That is, "they who heard the word of God are dead, and shall they who have heard thine not die?"

Ver. 53. *Art thou greater than our father Abraham?*

Alas for their vain glory! Again do they betake themselves to his relationship. Yet it would have been suitable to say, "Art thou greater than God? or they who have heard thee than Abraham?" But they say not this, because they thought that He was even less than Abraham. At first, therefore, He shewed that they were murderers, and so led them away from the relationship; but when they persevered, He contrived this in another way, shewing that they laboured uselessly. And concerning the "death," He said nothing to them, neither did He reveal or tell them what kind of death He meant, but in the mean time He would have them believe, that He is greater than Abraham, that even by this He may put them to shame. "Certainly," He saith, "were I a common man I ought not to die, having done no wrong; but when I speak the truth, and have no sin, am sent from God, and am greater than Abraham, are ye not mad, do ye not

labour in vain when ye attempt to kill Me?" What then is their reply? *Now we know that thou hast a devil.* Not so spake the woman of Samaria. She said not to Him, "Thou hast a devil;" but only, *Art thou greater than our father Jacob?* For these men were insolent and accursed, while she desired to learn; wherefore she doubted and answered with proper moderation, and called Him, "Lord." For one Who promised far greater things, and Who was worthy of credit, ought not to have been insulted, but even admired; yet these men said that He had a devil. Those expressions of the Samaritan woman were those of one in doubt; these were the words of men unbelieving and perverse. *Art thou greater than our father Abraham?* so that this (which He had said) maketh Him to be greater than Abraham. "When therefore ye have seen Him lifted up[1], ye shall confess that He is greater." On this account He said, *When ye have lifted Me*[2] *up, ye shall know that I Am.* And observe His wisdom. Having first rent them away from Abraham's kindred, He sheweth that He is greater than Abraham, that so He may be seen to be very exceedingly greater than the Prophets also. Indeed it was because they continually called Him a prophet that He said, *My word hath no place in you.* In that other place[3] He declared that He raiseth the dead, but here He saith, "He that believeth shall never see death," which was a much greater thing than not to allow believers to be holden by death. Wherefore the Jews were the more enraged. What then say they?

John VIII. 54.

c. 4, 12.

[1] al. 'gone forth'

[2] *The Son of Man,* N. T.

v. 28.

v. 37.

[3] c. 6, 39. 40.

Whom makest thou thyself?

And this too in an insulting manner. "Thou art taking somewhat upon thyself," saith one of them. To this then Christ replieth;

Ver. 54. *If I honour Myself, My honour is nothing.*

[2.] What say the hereties here? That He heard the question, *Art thou greater than our father Abraham?* and dared not to say to them, "Yea, I am greater," but did so in a covert manner. What then? Is His honour *nothing?* With respect to them[4] it is nothing. And as He said, *My witness is not true,* with reference to the opinion they would form of it, so also doth He speak here.

c. 5, 31.

[4] i. e. the Jews.

There is One[5] *that honoureth Me.*

[5] *It is My Father,* N. T.

HOMIL. LV.

And wherefore said He not, "The Father that sent Me," as He did before, but,

Of Whom ye say that He is your God.

Ver. 55. *Yet ye have not known Him.*

Because He desired to shew that they not only knew not His Father, but that they knew not God.

But I know Him.

"So that to say, *I know Him*, is not a boast, while to say *I know Him not*, would be a falsehood; but ye when ye say that ye know Him, lie; as then ye, when ye say that ye know Him, lie, so also should I, were I to say that I know Him not."

If I honour Myself. Since they said, *Whom makest thou thyself?* He replieth, "If I make (Myself any thing,) My honour is nothing. As then I know Him exactly, so ye know Him not." And as in the case of Abraham, He did not take away their whole assertion, but said, *I know that ye are Abraham's seed*, so as to make the charge against them heavier; thus here He doth not remove the whole, but what? *Whom ye say*[1]. By granting to them their boast of words, He increaseth the force of the accusation against them. How then do ye *not know Him?* "Because ye insult One Who saith and doeth every thing that He[2] may be glorified, even when that One is sent from Him." This assertion is unsupported by testimony, but what follows serves to establish it.

[1] *that He is your God*, N. T.

[2] i.e. the Father

And I keep His saying.

Here they might, if at least they had any thing to say, have refuted Him, for it was the strongest proof of His having been sent by God.

Ver. 56. *Your father Abraham rejoiced to see My day, and he saw it, and was glad.*

Again, He sheweth that they were aliens from the race of Abraham, if they grieved at what he rejoiced in. *My day*, seems to me to mean the day of the Crucifixion, which Abraham foreshewed typically by the offering of the ram and of Isaac. What do they reply?

Ver. 57. *Thou art not yet forty*[3] *years old, and hast Thou seen Abraham?*

[3] *fifty*, N. T.

So that we conclude[4] that Christ was nearly forty.

[4] ὡς λοιπὸν

Ver. 58, 59. *Jesus saith unto them, Before Abraham was, I Am. Then took they up stones to cast at Him.* JOHN VIII. 58. 59.

Seest thou how He proved Himself to be greater than Abraham? For the man who rejoiced to see His day, and made this an object of earnest desire, plainly did so because it was a day that should be for a benefit, and belonging to one greater than himself. Because they had said, *The carpenter's son*, and imagined nothing more concerning Him, He leadeth them by degrees to an exalted notion of Him. Therefore when they heard the words, *Ye know not God*, they were not grieved; but when they heard, *before Abraham was, I Am*, as though the nobility of their descent were debased, they became furious, and would have stoned Him. Mat. 13, 55.

He saw My day, and was glad. He sheweth, that not unwillingly He came to His Passion, since He praiseth him who was gladdened at the Cross. For this was the salvation of the world. But they cast stones at Him; so ready were they for murder, and they did this of their own accord, without enquiry.

But wherefore said He not, "Before Abraham was, I was," instead of "*I Am?*" As the Father useth this expression, "I AM," so also doth Christ; for it signifieth continuous Being, irrespective of all time. On which account the expression seemed to them to be blasphemous. Now if they could not bear the comparison with Abraham, although this was but a trifling one, had He continually made Himself equal to the Father, would they ever have ceased casting stones at Him?

After this, again He fleeth as a man, and concealeth Himself, having laid before them sufficient instruction: and having accomplished His work, He went forth from the Temple, and departed to heal the blind, proving by His actions that He is before Abraham. But perhaps some one will say, "Why did He not paralyse their strength[a]? So they would have believed." He healed the paralytic, yet they believed not; nay, He wrought ten thousand wonders; at the very Passion He cast them to the ground, and darkened their eyes, yet they believed not; and how would they have believed if He had paralysed their strength? There is nothing

[a] i. e. so that they could not stone Him.

Homil. LV. worse than a soul hardened in desperation; though it see signs and wonders, it still perseveres in retaining the same shamelessness. Thus Pharaoh, who received ten thousand strokes, was sobered only while being punished, and continued of this character until the last day of his life, pursuing those whom he had let go. Wherefore Paul continually saith, *Lest any of you be hardened by the deceitfulness of sin.* For as the callosities[b] of the body, when formed, become dead, and possess no sensation; so the soul, when it is occupied by many passions, becomes dead to virtue; and apply what you will to it, it gets no perception of the matter, but whether you threaten punishment or any thing else, continues insensible.

Heb. 3, 13.

[3.] Wherefore I beseech you, while we have hopes of salvation, while we can turn, to use every means to do so. For men who have become past feeling, are after that in the blind state[c] of despairing pilots, who give up their vessel to the wind, and themselves contribute no assistance. Thus the envious man looks to one thing only, that is, to satisfy his lust, and though he be like to be punished or even slain, still he is possessed solely by that passion; and in like manner the intemperate and avaricious. But if the sovereignty of the passions be so great, much greater is that of virtue; if for them we despise death, much more for this; if they (sinners) regard not their own lives, much less ought we to do so in the cause of our salvation. For what shall we have to say, if when they who perish are so active about their own perdition, we for our own salvation manifest not even an equal activity, but ever continue wasting with envy? Nothing is worse than envy; to destroy another, it destroys itself also. The eye of the envious wastes away in grief, he lives in a continual death, he deems all men, even those who have never wronged him, his enemies. He grieves that God is honoured, he rejoices in what the devil rejoices in. Is any honoured among men? This is not honour, envy him not. But is he honoured by God? Strive, and be thou like him. Thou wilt not? Why then dost thou destroy thyself too? Why

[b] *οἱ τύλοι*, a very happy emendation of Mr. Field's for *στῦλοι*, 'pillars,' of which former editors could make no sense. One Ms. gives *οἱ τυφλοὶ τοὺς ὀφθαλμοὺς*, 'those blind in their eyes,' but the sense even so is not perfect.

[c] *πηροῦνται*, a conjecture of Dr. Heyse, for *πειρῶνται*.

castest thou away what thou hast? Canst thou not be like unto him, nor gain any good thing? Why then dost thou besides this take for thyself evil, when thou oughtest to rejoice with him, that so even if thou be not able to share his toils, thou mayest profit by rejoicing with him? For often even the will is able to effect great good. At least Ezekiel saith, that the Moabites were punished because they rejoiced over the Israelites, and that certain others were saved because they mourned over the misfortunes of their neighbours. Now if there be any comfort for those who mourn over the woes of others, much more for those who rejoice at the honours of others. He charged the Moabites with having exulted over the Israelites, yet it was God that punished them; but not even when He punisheth will He have us rejoice over those that are punished. For it is not His wish to punish them. Now if we must condole with those who are punished, much more must we avoid envying those who are honoured. Thus, for example, Corah and Dathan perished with their company, making those whom they envied brighter, and giving themselves up to punishment. For a venomous beast is envy, an unclean beast, a deliberate vice which admits not of pardon, a wickedness stripped of excuse, the cause and mother of all evils. Wherefore let us pluck it up by the roots, that we may be freed from evil here, and may obtain blessings hereafter; through the grace and lovingkindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost, be glory now and ever and world without end. Amen.

John VIII. 59.

Ezek. 25, 8.

HOMILY LVI.

JOHN ix. 1, 2.

And as Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind?

AND as Jesus passed by, He saw a man which was blind from his birth. Being full of love for man, and caring for our salvation, and desiring to stop the months of the foolish, He omitteth nothing of His own part, though there be none to
Ps. 51, 4. give heed. And the Prophet knowing this saith, *That Thou mightest be justified when Thou speakest, and be clear when Thou art judged.* Wherefore here, when they would not receive His sublime sayings, but said that He had a devil, and attempted to kill Him, He went forth from the Temple, and healed the blind, mitigating their rage by His absence, and by working the miracle softening their hardness and cruelty, and establishing His assertions. And He worketh a miracle which was no common one, but one which took place then
v. 32. for the first time. *Since the world began*, saith he who was healed, *was it not heard that any man opened the eyes of one that was born blind.* Some have, perhaps, opened the eyes of the blind, but of one born blind never. And that on going out of the Temple, He proceeded intentionally to the work, is clear from this; it was He Who saw the blind man, not the blind man who came to Him; and so earnestly did He look upon him, that even His disciples perceived it. From

this, at least, they came to question Him; for when they saw Him earnestly regarding the man, they asked Him, saying, *Who did sin, this man, or his parents?* A mistaken question, for how could he sin before he was born? and how, if his parents had sinned, would he have been punished? Whence then came they to put this question? Before, when He healed the paralytic, He said, *Behold, thou art made whole, sin no more.* They therefore, having understood that he was palsied on account of sin, said, "Well, that other was palsied because of his sins; but concerning this man, what wouldest Thou say? hath he sinned? It is not possible to say so, for he is blind from his birth. Have his parents sinned? Neither can one say this, for the child suffers not punishment for the father." As therefore when we see a child evil entreated, we exclaim, "What can one say of this? what has the child done?" not as asking a question, but as being perplexed, so the disciples spake here, not so much asking for information, as being in perplexity. What then saith Christ?

John IX. 3.

c. 5, 14.

Ver. 3. *Neither hath this man sinned, nor his parents.*

This He saith not as acquitting them of sins, for He saith not simply, "Neither hath this man sinned, nor his parents," but addeth, "that he should have been born blind[1]—but that the Son of God should be glorified in him." "For both this man hath sinned and his parents, but his blindness proceedeth not from that." And this He said, not signifying that though this man indeed was not in such case, yet that others had been made blind from such a cause, the sins of their parents, since it cannot be that when one sinneth another should be punished. For if we allow this, we must also allow that he sinned before his birth. As therefore when He declared, *neither hath this man sinned*, He said not that it is possible to sin from one's very birth, and be punished for it; so when He said, *nor his parents*, He said not that one may be punished for his parents' sake. This supposition He removeth by the mouth of Ezekiel; *As I live, saith the Lord, this proverb shall not be, that is used, The fathers have eaten sour grapes, and the children's teeth are set on edge.* And Moses saith, *The father shall not die for the child, neither shall the child die for the father.* And

[1] not in N. T.

Ezek. 18, 3. 2.

Deut. 24, 16.

HOMIL. LVI.

of a certain king[1] Scripture saith, that for this very reason he did not this thing[2], observing the law of Moses. But if any one argue, "How then is it said, *Who visiteth the sins of the parents upon the children unto the third and fourth generation;*" we should make this answer, that the assertion is not universal, but that it is spoken with reference to certain who came out of Egypt. And its meaning is of this kind; "Since these who have come out of Egypt, after signs and wonders, have become worse than their forefathers who saw none of these things, they shall suffer," It saith, "the same that those others suffered, since they have dared the same crimes." And that it was spoken of those men, any one who will give attention to the passage will more certainly know. Wherefore then was he born blind?

[1] Amaziah, 2 Kings 14, 6.

[2] i. e. slew not the children. Deut. 5, 9.

That the glory[3] *of God should be made manifest*[4], He saith. Lo, here again is another difficulty, if without this man's punishment, it was not possible that the glory of God should be shewn. Certainly it is not said that it was impossible, for it was possible, but, "that it might be manifested even in this man." "What," saith some one, "did he suffer wrong for the glory of God?" What wrong, tell me? For what if God had never willed to produce him at all? But I assert that he even received benefit from his blindness: since he recovered the sight of the eyes within. What were the Jews profited by their eyes? They incurred the heavier punishment, being blinded even while they saw. And what injury had this man by his blindness? For by means of it he recovered sight. As then the evils of the present life are not evils, so neither are the good things good; sin alone is an evil, but blindness is not an evil. And He who had brought this man from not being into being, had also power to leave him as he was.

[3] *the works*, N. T.

[4] *in Him* N. T.

But some say, that this conjunction[5] is not at all expressive of cause, but relates to the consequence of the miracle; as when He saith, *For judgment I am come into this world, that they which see not might see, and that they which see might be made blind;* and yet it was not for this He came, that those who saw might be made blind. And again Paul, *Because that which may be known of God is manifested in them, that they may be without excuse;* yet He shewed it not unto them for this, that they might be deprived of

[5] i. e. "*that*" *the glory* &c. v. 39.

Rom. 1, 19. 20.

excuse, but that they might obtain excuse. And again in another place, *The Law entered, that the offence might abound;* yet it was not for this that it entered, but that sin might be checked. Seest thou every where that the conjunction relates to the consequence? For as some excellent architect may build part of a house, and leave the rest unfinished, so that to those who believe not he may prove, by means of that remnant, that he is author of the whole; so also God joineth together and completeth our body, as it were a house decayed, healing the withered hand, bracing the palsied limbs, straightening the lame, cleansing the lepers, raising up the sick, making sound the crippled, recalling the dead from death, opening the eyes that were closed, or adding them where before they were not; all which things, being blemishes[1] arising from the infirmity of our nature, He by correcting shewed His power.

John IX. 3. Rom. 5, 20.

[2.]

[1] πηρώματα.

But when He said, *That the glory of God might be manifested,* He spake of Himself, not of the Father; His[2] glory was already manifest. For since they had heard that God made man, taking the dust of the earth, so also Christ made clay. To have said, "I am He Who took the dust of the earth, and made man," would have seemed a hard thing to His hearers; but this when shewn by actual working, no longer stood in their way. So that He by taking earth, and mixing it with spittle, shewed forth His hidden glory; for no small glory was it that He should be deemed the Architect of the creation.

[2] i. e. The Father's

And after this the rest also followed; from the part, the whole was proved, since the belief of the greater also confirmed the less. For man is more honourable than any created thing, and of our members the most honourable is the eye. This is the cause that He fashioned the eyes, not in a common manner, but in the way that He did. For though that member be small in size, yet is it more necessary than any part of the body. And this Paul shewed when he said, *If the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?* For all indeed that is in us is a manifestation of the wisdom of God, but much more the eye; this it is that guides the whole body, this gives beauty to it all, this adorns the countenance, this is the light of all the limbs. What the sun is in the

1 Cor. 12, 16.

Homil. LVI.

world, that the eye is in the body; quench the sun, and you destroy and confound all things; quench the eyes, and the feet, the hands, the soul, are useless. When these are disabled, even knowledge is gone, since by means of these we know God. *For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made.* Wherefore the eye is not only a light to the body, but beyond the body to the soul also. On which account it is established as in a royal fortress, obtaining the higher condition, and presiding over the other senses. This then Christ forms.

Rom. 1, 20.

And that thou mayest not deem that He needeth matter when He worketh, and that thou mayest learn that He had not need at all of clay, (for He Who brought into being the greater existences when as yet they were not, would much more have made this without matter,) that I say thou mayest learn that He did not this through necessity, but to shew that He was the Creator at the beginning, when He had spread on the clay He saith, *Go, wash,* "that thou mayest know that I need not clay to create eyes, but that My glory may be manifested hereby. For to shew that He spake of Himself when He said, *That the glory of God may be manifested,* He added,

Ver. 4. *I must work the works of Him that sent Me.*

That is, "I must manifest Myself, and do the things which may shew that I do the same things with the Father;" not things "similar," but "the same," an expression which marks greater unvaryingness, and which is used of those who do not differ ever so little. Who then after this will face Him, when he seeth that He hath the same power with the Father? For not only did He form or open eyes, but gave also the gift of sight, which is a proof that He also breathed in the soul. Since if that did not work, the eye, though perfected, could never see any thing; so that He gave both the energy[1] which is from the soul, and gave the member also possessing all things, both arteries and nerves and veins, and all things of which our body is composed.

[1] al. 'noble birth.'

I must work while it is day.

What mean these words? To what conclusion do they lead? To an important one. For what He saith is of this

kind. "While it is day, while men may believe on Me, while this life lasteth, I must work." JOHN IX. 4. 5.

The night cometh, that is, futurity, *when no man can work.* He said not, "when I cannot work," but, *when no man can work:* that is, when there is no longer faith, nor labours, nor repentance. For to shew that He calleth faith, a "work," when they say unto Him, *What shall we do, that we might work the works of God*, He replieth, *This is the work of God, that ye believe on Him Whom He hath sent.* How then can no man work this work in the future world[1]? Because there faith is not, but all, willingly or unwillingly, will submit. For lest any one should say that He acted as He did from desire of honour, He sheweth that He did all to spare them who had power to believe *here* only, but who could no longer *there* gain any good thing. On this account, though the blind man came not to Him, He did what He did: for that the man was worthy to be healed, that had he seen he would have believed and come to Christ, that had he heard from any that He was present, he would not even so have been neglectful, is clear from what follows, from his courage, from his very faith. For it was likely that he would have considered with himself, and have said, "What is this? He made clay, and anointed my eyes, and said to me, "Go, wash;" could he not have healed me, and then have sent me to Siloam? Often have I washed there with many others, and have gained no good; had he possessed any power, he would while present have healed me." Just as Naaman spake respecting Elisha; for he too being commanded to go wash in Jordan, believed not, and this too when there was such a fame abroad concerning Elisha. But the blind man neither disbelieved, nor contradicted, nor reasoned with himself, "What is this? Ought he to have put on clay? This is rather to blind one the more: who ever recovered sight so?" But he used no such reasonings. Seest thou his stedfast faith and zeal?

c. 6, 28.

[1] τότε

2 Kings 5, 11.

The night cometh. Next He sheweth, that even after the Crucifixion He would care for the ungodly, and bring many to Himself. For *it is yet day.* But after that, He entirely cutteth them off, and declaring this, He saith,

Ver. 5. *As long as I am in the world, I am the Light of the world.*

Homil. LVI. c. 12,36. [1] not verbally quoted

As also He said to others, "Believe while the light is with you[1]." Wherefore then did Paul call this life "night" and that other "day?" Not opposing Christ, but saying the same thing, if not in words yet in sense; for he also saith, *The night is far spent, the day is at hand.* The present time he calleth *night*, because of those who sit in darkness, or because he compareth it with that day which is to come. Christ calleth the future *night*, because there sin has no power to work[f]; but Paul calleth the present life night, because they are in darkness who continue in wickedness and unbelief. Addressing himself then to the faithful he said, *The night is far spent, the day is at hand*, since they should enjoy that light; and he calleth the old life, night. *Let us put away*, he saith, *the works of darkness.* Seest thou that he telleth them that it is "night?" wherefore he saith, *Let us walk honestly as in the day*, that we may enjoy that light. For if this light be so good, consider what that will be; as much as the sunlight is brighter than the flame of a candle so much and far more is that light better than this. And signifying this, Christ saith, that *the sun shall be darkened.* Because of the excess of that brightness, not even the Sun shall be seen.

[3.] Rom. 13, 12.

If now in order to have here well-lighted and airy houses, we expend immense sums, building and toiling, consider how we ought to spend our very bodies themselves, that glorious houses may be built for us in the heavens where is that Light ineffable. Here there are strifes and contentions about boundaries and walls, but there will be nothing of the kind there, no envy, no malice, no one will dispute with us about settling boundaries. This dwelling too we assuredly needs must leave, but that abideth with us for ever; this must decay by time, and be exposed to innumerable injuries, but that must remain without growing old perpetually; this a poor man cannot build, but that other one may build with two mites, as did the widow. Wherefore I choke with grief, that when so many blessings are laid before us, we are slothful, and despise them; we use every exertion to have

[f] διὰ τὸ τῶν ἁμαρτημάτων ἀνενέργητον. Meaning perhaps, 'Because there is no place for the "work" of repentance, faith, and obedience in the next world, when any through sin have neglected it in this.'

splendid houses here, but how to gain in heaven so much as a little resting-place, we care not, we think not. For tell me, where wouldest thou have thy dwelling here? In the wilderness, or in one of the smaller cities? I think not; but in some of the most royal and grand cities, where the traffic is more, where the splendor is greater. But I will lead thee into such a City, whose Builder and Maker is God; there I exhort thee to found and build, at less cost, [with less labour[1]]. That house the hands of the poor build, and it is most truly "building," just as the structures made here are the work of extreme folly. For if a man were to bring you into the land of Persia, to behold what is there and to return, and were then to bid you build houses there, would you not condemn him for excessive folly, as bidding you spend unseasonably? How then dost thou this very same thing upon the earth which thou shalt shortly leave? "But I shall leave it to my children," saith some one. Yet they too shall leave it soon after thee; nay, often even before thee; and their successors the same. And even here it is a subject of melancholy to thee that thou seest not thine heirs retain their possessions, but there thou needest apprehend nothing of the sort; the possession remaineth immoveable, to thee, to thy children, and to their descendants, if they imitate the same goodness. That building Christ taketh in hand, he who buildeth that needs not to appoint care-takers, nor be thoughtful, nor anxious; for when God hath undertaken the work, what need of thought? He bringeth all things together, and raiseth the house. Nor is this the only thing wonderful, but also that He so buildeth it as is pleasing to thee, or rather even beyond what is pleasing, beyond what thou desirest; for He is the most excellent Artist, and careth greatly for thy advantage. If thou art poor, and desirest to build this house, it brings thee no envy, produces against thee no malice, for none of those who know how to envy behold it, but the Angels who know how to rejoice at thy blessings; none will be able to encroach upon it, for none dwell near it of those who are diseased with such passions. For neighbours thou hast there the saints, Peter and Paul with their company, all the Prophets, the Martyrs, the multitude[2] of Angels, of Archangels. For the sake then of all these things[3], let us

JOHN IX.5.

[1] om. in some Mss.

[2] δῆμον

[3] or, for all these reasons

Homil. LVI. empt our substance upon the poor, that we may obtain those tabernacles[1]; which may we all obtain through the grace and lovingkindness of our Lord Jesus Christ, by Whom and with Whom to the Father and the Holy Ghost be glory, now and ever and world without end. Amen.

[1] al. those [things]

HOMILY LVII.

JOHN ix. 6, 7.

When Jesus had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said, Go, wash in the pool of Siloam.

THOSE who intend to gain any advantage from what they read, must not pass by even any small portion of the words; and on this account we are bidden to *search* the Scriptures, because most of the words, although at first sight[1] easy, appear to have in their depth much hidden meaning. For observe of what sort is the present case. *Having said these words*, It saith, *He spat on the ground.* What words? *That the glory of God should be made manifest*, and that, *I must work the works of Him that sent Me.* For not without a cause hath the Evangelist mentioned to us His words, and added that, *He spat*, but to shew that He confirmed His words by deeds. And why used He not water instead of spittle for the clay? He was about to send the man to Siloam: in order therefore that nothing might be ascribed to the fountain, but that thou mightest learn that the power proceeding from His mouth, the same both formed and opened the man's eyes, He *spat on the ground*; this at least the Evangelist signified, when he said, *And made clay of the spittle.* Then, that the successful issue might not seem to be of the earth, He bade him wash. But wherefore did He not this at once, instead of sending him to Siloam? That thou mayest learn the faith of the blind man, and that the obstinacy of the Jews might be silenced: for it was probable that they would all

[1] αὐτόθεν

Homil. LVII. see him as he departed, having the clay spread upon his eyes, since by the strangeness of the thing he would attract to himself all, both those who did and those who did not know him, and they would observe him exactly. And because it is not easy to recognise a blind man who hath recovered sight, He first maketh by the length of way many to be witnesses, and by the strangeness of the spectacle exact observers, that being more attentive they may no longer be able to say, "It is he: it is not he." Moreover, by sending him to Siloam, He desireth to prove that He is not estranged from the Law and the Old (Covenant), nor could it afterwards be feared that Siloam would receive the glory, since many who had often washed their eyes there gained no such benefit; for there also it was the power of Christ that wrought all. On which account the Evangelist addeth for us the interpretation of the name; for having said, *in Siloam*, he addeth,

[1] *is being interpreted*, N. T. 1 Cor. 10, 4.

Which is[1], *Sent.*

That thou mayest learn that there also it was Christ Who healed him. As Paul saith, *They drank of that spiritual Rock that followed them, and that Rock was Christ.* As then Christ was the spiritual Rock, so also was He the spiritual Siloam. To me also the sudden[2] coming in of the water seems to hint an ineffable mystery. What is that? The unlooked for (nature) of His appearance, beyond all expectation.

[2] τὸ ἀθρόον τῆς παρουσίας

But observe the mind of the blind man, obedient in every thing. He said not, "If it is really the clay or the spittle which gives me eyes, what need of Siloam? Or if there be need of Siloam, what need of the clay? Why did he anoint me? Why bid me wash?" But he entertained no such thoughts, he held himself prepared for one thing only, to obey in all things Him Who gave the command, and nothing that was done offended him. If any one ask, "How then did he recover his sight, when he had removed the clay?" he will hear no other answer from us than that we know not the manner. And what wonder if we know it not, since not even the Evangelist knew, nor the very man that was healed? What had been done he knew, but the manner of doing it he could not comprehend. So when he was asked he said, that *He put clay upon mine eyes, and I washed, and do see*;

but how this took place he cannot tell them, though they ask ten thousand times. JOHN IX. 8—11.

Ver. 8, 9. *The neighbours therefore, and they which*[1] *had seen him that he was a beggar*[a], *said, Is not this he that sat and begged? Some said, This is he.*

[1] *which before*, N. T.

The strangeness of what had been brought to pass led them even to unbelief, though so much had been contrived[2] that they might not disbelieve. They said, *Is not this he that sat and begged?* O the lovingkindness of God! Whither did He descend, when with great kindness He healed even beggars, and so silenced the Jews, because He deemed not the illustrious, nor the distinguished, nor the rulers, but men of no mark to be fit objects of the same Providence. For He came for the salvation of all.

[2] lit. dispensed

And what happened in the case of the paralytic, happened also with this man, for neither did the one or the other know Who it was that healed him. And this was caused by the retirement of Christ, for Jesus when He healed always retired, that all suspicion might be removed from the miracles. Since how could they who knew not Who He was flatter Him, or join in contriving what had been done? Neither was this man one of those who went about, but of those who sat at the doors of the Temple. Now when all were doubting concerning him, what saith he?

I am he.

He was not ashamed of his former blindness, nor did he fear the wrath of the people, nor did he decline shewing himself that he might proclaim his Benefactor.

Ver. 10, 11. *They said unto him, How were thine eyes opened? He answered and said, A man that is called Jesus.*

What sayest thou? Doth *a man* work such deeds? As yet he knew nothing great concerning Him.

A man that is called Jesus made clay, and anointed mine eyes.

[2.] Observe how truthful he is. He saith not whence He made it, for he speaks not of what he doth not know; he saw not that He spat on the ground, but that He spread it on he knew from sense and touch.

And said unto me, Go, wash in the pool of Siloam.

[a] *was blind*, N. T. Vulgate, *mendicus erat.*

Homil. LVII. This too his hearing witnessed to him. But how did he recognise His voice? From His conversation with the disciples. And saying all this, and having received the witness by the works, the manner (of the cure) he cannot tell. Now if faith is needed in matters which are felt and handled, much more in the case of things invisible.

Ver. 12. *They said unto him, Where is he? He said, I know not.*

They said, *Where is he?* having already murderous intentions against Him. But observe the modesty[1] of Christ, how He continued not with those who were healed; because He neither desired to reap glory, nor to draw a multitude, nor to make a show of Himself. Observe too how truthfully the blind man maketh all his answers. The Jews desired to find Christ to bring Him to the priests, but when they did not find Him, they brought the blind man to the Pharisees, as to those who would question him more severely. For which reason the Evangelist remarks, that it was *the Sabbath*, in order to point out their wicked thoughts, and the cause for which they sought Him, as though forsooth they had found a handle, and could disparage the miracle by means of what appeared to be a transgression of the Law. And this is clear from their saying immediately on seeing him nothing but, "How opened he thine eyes[b]?" Observe also the manner of their speech; they say not, "How didst thou receive thy sight?" but, *How opened he thine eyes?* thus affording him an excuse for slandering Jesus, because of His having worked. But he speaks to them shortly, as to men who had already heard; for without mentioning His name, or that "He said unto me, Go, wash," he at once saith,

[1] τὸ ἀκόμπαστον

ver. 14.

Ver. 15. *He put clay upon mine eyes, and I washed, and do see.*

Because the slander was now become great, and the Jews had said, "Behold what work Jesus doth on the Sabbath day, he anointeth with clay!" But observe, I pray you, how the blind man is not disturbed. When being questioned he spake in the presence of those others without danger, it was

[b] These words occur later, v. 26. The account of the *first* examination of the blind man is different; ver. 15. *Then again the Pharisees asked him how he had received his sight.*

no such great thing to tell the truth, but the wonder is, that now when he is placed in a situation of greater fear, he neither denies nor contradicts what he had said before. What then did the Pharisees, or rather what did the others also? They had brought him (to the Pharisees), as being about to deny; but, on the contrary, that befel them which they desired not, and they learned more exactly. And this they every where have to endure, in the case of miracles; but this point we will more clearly demonstrate in what follows. What said the Pharisees? JOHN IX. 16.

Ver. 16. *Some said,* (not all, but the more forward,) *This man is not of God, because he keepeth not the Sabbath day; others said, How can a man that is a sinner do such miracles?*

Seest thou that they were led up[1] by the miracles? For hear what they say now, who before this had sent to bring Him. And if all did not so, (for being rulers through vain glory they fell into unbelief,) yet still the greater number even of the rulers believed on Him, but confessed Him not. Now the multitude was easily overlooked, as being of no great account in their synagogue, but the rulers being more conspicuous had the greater difficulty in speaking boldly, for some the love of rule restrained, others cowardice, and the fear of the many. Wherefore also He said, *How can ye believe who receive honour from men*[2]*?* And these who were seeking to kill Him unjustly said that they were of God, but that He who healed the blind could not be of God, because He kept not the Sabbath; to which the others objected, that a sinner could not do such miracles. Those first, maliciously keeping silence about what had taken place, brought forward the seeming transgression; for they said not, "He healeth on the sabbath day," but, *He keepeth not the sabbath.* These, on the other hand, replied weakly, for when they ought to have shewn that the Sabbath was not broken, they rely only upon the miracles; and with reason, for they still thought that He was a man. If this had not been the case, they might besides have urged in His defence, that He was Lord of the Sabbath which Himself had made, but as yet they had not this opinion. Any how, none of them dared to say what he wished openly, or in the way of an assertion, but only in the

[1] al. taught

c. 5. 44.

[2] *one of another,* N. T.

Homil. LVII. way of doubt, some from not having boldness of speech, others through love of rule.

There was therefore a division among them.

This division first began among the people, then later
c. 7, 12. among the rulers also, and some said, *He is a good man;* others, *Nay, but he deceiveth the people.* Seest thou that the rulers were more void of understanding than the many, since they were divided later than they? and after they were divided, they did not exhibit any noble feeling, when they saw the Pharisees pressing upon them. Since had they been entirely separated from them, they would soon have known the truth. For it is possible to do well in separating. Where-
Mat. 10, 34. fore also Himself hath said, *I am come not to bring peace upon the earth but a sword.* For there is an evil concord, and
Gen. 11, 4. there is a good disagreement. Thus they who built the tower, agreed together to their own hurt; and these same again were separated, though unwillingly, yet for their good. Thus also Corah and his company agreed together for evil, therefore they were separated for good; and Judas agreed with the Jews for evil. So division may be good, and agree-
Matt. 5, 29. & 18, 8. ment may be evil. Wherefore It saith, *If thine eye offend thee, smite it out*[1], *if thy foot, cut it off.* Now if we must separate ourselves from an ill-joined limb, must we not much more from friends united to us for evil[2]? So that agreement is not in all cases a good, just as division is not in all cases an evil.

[1] *pluck it out,* N. T.

[2] κακῶς ἡνωμένων

[3.] These things I say, that we may shun wicked men, and follow the good; for if in the case of our limbs we cut off that which is rotten and incurable, fearing lest the rest of the body should catch the same disease, and if we do this not as having no care for that part, but rather as desiring to preserve the remainder, how much more must we do this in the case of those who consent with us for evil? If we can set them right without receiving injury ourselves, we ought to use every means to do so; but if they remain incorrigible and may injure us, it is necessary to cut them off and cast them away. For so they will often be[3] gainers rather (than losers). Wherefore also Paul exhorted, saying,
1 Cor. 5, 13. 2. *And ye shall put away from among yourselves that wicked person;* and, *that he that hath done this deed may be put*

[3] al. 'often are'

away from among you. A dreadful thing, dreadful indeed, is the society of wicked men; not so quickly doth the pestilence seize or the itch infect those that come in contact with such as are under the disease, as doth the wickedness of evil men. For "evil communications corrupt good manners." And again the Prophet saith, *Come out from among them, and be ye separate.* Let no one then have a wicked man for his friend. For if when we have bad sons we publicly disclaim them, without regarding nature or its laws, or the constraint which it lays upon us, much more ought we to fly from our companions and acquaintances when they are wicked. Because even if we receive no injury from them, we shall any how not be able to escape ill report, for strangers search not into our lives, but judge us from our companions. This advice I address to young men and maidens. *Providing*[1], It saith, *things honest*, not only in the sight of the Lord, but also *in the sight of all men.* Let us then use every means that our neighbour be not offended. For a life, though it be very upright, if it offend others hath lost all. But how is it possible for the life that is upright to offend? When the society of those that are not upright invests it with an evil reputation; for when, trusting in ourselves, we consort with bad men, even though we be not harmed, we offend others. These things I say to men and women and maidens, leaving it to their conscience to see exactly how many evils are produced from this source. Neither I, perhaps, nor any of the more perfect, suspect any ill; but the simpler brother is harmed by occasion of thy perfection; and thou oughtest to be careful also for his infirmity. And even if he receive no injury, yet the Greek is harmed. Now Paul biddeth us be *without offence, both to Jews and Greeks, and to the Church of God.* (I think no evil of the virgin, for I love virginity, and *love thinketh no evil;* I am a great admirer of that state of life[2], and I cannot have so much as an unseemly thought about it.) How shall we persuade those that are without? For we must take forethought for them also. Let us then so order what relates to ourselves, that none of the unbelievers may be able even to find a just handle of accusation against us. For as they who shew forth a right life glorify God, so they who do the contrary

John IX. 16.

1 Cor. 15, 33. Is. 52, 11.

Rom. 12, 17. *provide.* N. T.

1 Cor. 10, 32.

1 Cor. 13, 5.

[2] πολιτείας

Homil. LVII.

cause Him to be blasphemed. May no such persons be among[1] us; but may our works so shine, that our Father which is in Heaven may be glorified, and that we may enjoy the honour which is from Him. To which may we all attain, through the grace and lovingkindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost, be glory for ever and ever. Amen.

[1] Morel. 'from among.'

HOMILY LVIII.

JOHN ix. 17, 18.

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a Prophet. The Jews then did not believe.

WE must go over the Scriptures not in a chance way or carelessly, but with all exactness, that we be not entangled. Since even now in this place one might with shew of reason question, how, when they had asserted, *This man is not of God, because he keepeth not the Sabbath*, they now say to the man, *What sayest thou of him, that he hath opened thine eyes?* and not, "What sayest thou of him, that he hath broken the Sabbath?" but put now that which was the ground of the defence, not that of the accusation. What then have we to reply? That these (who speak) are not the men who said, *This man is not of God*, but those who separated themselves from them, who also said, *A man that is a sinner cannot*[1] *do such miracles.* For desiring to silence their opponents the more, in order that they may not seem to be partisans of Christ, they bring forward the man who had received proof of His power, and question him. Observe now the wisdom of the poor man, he speaketh more wisely than them all. First he saith, *He is a Prophet;* and shrank not from the judgment[2] of the perverse Jews who spake against Him, and said, "How can this man be of God, not keeping the Sabbath?" but replied to them, *He is a Prophet.*

[1] *How can a man, &c.* N. T.

[2] al. the judgment amazed him not.

HOMIL. LVIII.

And they[1] *did not believe that he had been blind, and received his sight, until they had called his parents*[2].

[1] *the Jews*, N. T.
[2] *the parents of him, &c.* N. T.

Observe in how many ways they attempt to obscure and take away the miracle. But this is the nature of truth, by the very means by which it seems to be assailed by men, by these it becomes stronger, it shines by means of that by which it is obscured. For if these things had not taken place, the miracle might have been suspected by the many; but now, as if desiring to lay bare the truth, so do they use all means, and would not have acted otherwise, supposing they had done all in Christ's behalf. For they first attempted to cast Him down by occasion of this mode (of cure), saying, *How opened he thine eyes?* that is, "was it by some sorcery?" In another place also, when they had no charge to bring against Him, they endeavoured to insult the mode of the cure, saying, *He doth not cast out devils save by Beelzebub.* And here again, when they have nothing to say, they betake themselves to the time (of cure), saying, "He breaketh the Sabbath;" and again, "He is a sinner." Yet He asked you, who would slay[3] Him, and who were ready to lay hold of His actions, most plainly, saying, *Which of you convinceth Me of sin?* and no man spake, nor said, "Thou blasphemest, because thou makest thyself without sin." But if they had had it in their power to say so, they would not have held their peace. For they who because they heard that He was before Abraham would have stoned Him, and said that He was not of God, who boasted that they, murderers as they were, were of God, but who said that One Who did such wonders, after that He had wrought a cure, was not of God[4], because He kept not the Sabbath, if they had had but a shadow of a charge against Him, would never have let it pass. And if they call Him a sinner because He seemed to break the Sabbath, this charge also is shewn to be unsound, when those who are ranked with them condemn their great coldness and littleness of soul[a]. Being therefore entangled on every side, they afterwards betake themselves to something else more shameless and impudent. What is that? They *did not believe*,

Mat. 12, 24.

[3] al. 'who envied.'

c. 8, 46.

[4] al. 'was a sinner'

[a] μικροψυχίαν. The Bened. editor observes, that by the Fathers the word is used to signify 'grudging;' 'quarrelling.'

It saith, *that he had been blind, and received his sight.* How then did they charge Christ with not keeping the Sabbath? Plainly, as having believed. But why gave ye not heed to the great number of people? to the neighbours who knew him? As I said, falsehood every where defeats itself by the very means by which it seems to annoy the truth, and makes the truth to appear more bright. Which was now the case. For that no one might say that his neighbours and those who had seen him did not speak with precision, but guessed from a likeness[1], they bring forward his parents, by whom they succeeded against their will in proving that what had taken place was real[2], since the parents best of all knew their own child. When they could not terrify the man himself, but beheld him with all boldness proclaim his Benefactor, they thought to wound the miracle by means of his parents. Observe the malice of their questioning. For what saith It? Having placed them in the midst so as to throw them into distress[3], they apply the questioning with great severity and anger,

Homil. IX. 19.

[1] v. 9. *He is like him*

[2] al. 'establishing what had been done.'

[3] ἀγωνίαν

Ver. 19. *Is this your son?* (and they said not, "who once was blind," but) *of whom ye say that he was born blind?*

As if they were acting deceitfully, and plotting on behalf of[b] Christ. O ye accursed, utterly accursed! What father would choose to invent such falsehoods against his child? For they almost say, "Whom ye have made out blind, and not only so, but have spread abroad the report every where."

How then doth he now see?

O folly! "Yours," saith one, "is the trick[4] and the contrivance." For by these two things do they attempt to lead the parents to a denial; by using the words, *Whom ye say*, and, *How then doth he now see?* Now when there were three questions asked, whether he was their son, whether he had been blind, and how he received his sight, the parents only acknowledge two of them, but do not add the third. And this came to pass for the sake of the truth, in order that none other save the man that was healed, who was also worthy[5] of credit, should acknowledge this matter. And how would the parents have favoured (Christ), when

[4] σκαιώρημα

[2.]

[5] al. 'a witness worthy'

[b] τὰ τοῦ Χριστοῦ συγκροτούντων. al. κατὰ τοῦ X.

Homil. LVIII. even of what they knew some part they spake not through fear of the Jews? What say they?

Ver. 20, 21. *We know that this is our son, and that he was born blind; but by what means he now seeth we know not, or who hath opened his eyes we know not; he is of age, he shall speak for himself.*

By making him to be worthy of credit, they begged off themselves; "He is not a child, say they, nor incapable[1], but able to testify for himself."

[1] ἀτελὴς

Ver. 22. *These words spake they*[2], *because they feared the Jews.*

[2] *his parents,* N. T.

Observe how the Evangelist again brings forward their opinion and thoughts. This I say, because of that speech which they before uttered, when they said, "He maketh Himself equal to God." For had that also been the opinion of the Jews but not the judgment of Christ, he would have added and said, that "it was a Jewish opinion[c]." When therefore the parents referred them to him that had been healed, they called him again the second time, and did not say openly and shamelessly, "Deny that Christ healed thee," but would fain effect this under a pretence of piety.

c. 5, 18.

Ver. 24. [d] *Give,* saith one, *the glory to God.*

For to have said to the parents, "Deny that he is your son, and that he was born[3] blind," would have seemed very ridiculous. And again, to have said this to himself would have been manifest shamelessness. Wherefore they say not so, but manage the matter in another way, saying, "Give God the glory," that is, "confess that this man hath wrought nothing."

[3] lit. 'that ye begot him.'

We know that this man is a sinner.

"Why then did ye not convict Him when He said, *Which of you convinceth Me of sin?* Whence know ye that He is a sinner?" After that they had said, *Give God the*

c. 8, 46.

[c] Another reading has this sense: 'For although that was the opinion of the Jews, yet he hath also added the judgment of Christ; and hath said that the sentence of the Jews was to put out of the synagogue those who confessed Him to be the Christ.'

[d] N. T. ver. 22—24. *For the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age, ask him. Then again called they the man that was blind, and said unto him.*

glory, and the man had made no reply, Christ meeting praised him, and did not rebuke him, nor say, "Wherefore hast thou not given glory to God?" But what said He? *Dost thou believe on the Son of God*[1]? that thou mayest learn that this is "to give glory to God." Now had He not been equal in honour to the Father, this would not have been giving glory; but since he that honoureth the Son honoureth the Father also, the blind is with good reason not rebuked. Now while they expected that the parents would contradict and deny the miracle, the Pharisees said nothing to the man himself, but when they saw that they profited nothing by this, they again return to him, saying, *This man is a sinner.*

JOHN IX. 25.

v. 35.

[1] al. 'Son of Man.'

Ver. 25. *He answered and said, Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see.*

Surely the blind man was not terrified? That be far from him. How then doth he who said, *He is a Prophet,* now say, *Whether he be a sinner, I know not?* He said so, not as being in such a state of mind, nor as having persuaded himself of this thing, but desiring to clear Him from their charges by the testimony of the fact, not by[2] his own declaration, and to make the defence credible, when the testimony of the good deed done should decide the matter against them. Since if after many words when the blind man said, "Except this were a righteous man he could not do such miracles," they were so enraged as to reply, *Thou wast altogether born in sin, and dost thou teach us?* what would they not have said, if he had spoken so from the beginning; what would they not have done? *Whether he be a sinner or not, I know not;* as though he had said, "I say nothing in this man's favour, I make no declaration at present, yet this I certainly know and would affirm, that if he were a sinner he could not have done such things." Thus he kept himself free from suspicion, and his testimony uncorrupted, as not speaking from partiality, but as bearing witness according to the fact. When therefore they could neither upset nor remove what had been done, they again return to their former plan, making trifling enquiries about the manner of the cure, like men[3] who search on every side

v. 17.

[2] Mor. 'and by'

v. 33.

[3] al. 'dogs'

HOMIL. LVIII.

about a prey which is before them, and cannot be hurt[1], hastening round now in one direction, now in another; and they recur to the man's former assertions, in order now to make them unsound by continual questions, and say,

[1] al. 'surely enclosed'

Ver. 26. *What did he to thee? How opened he thine eyes?*

What was his reply? Having conquered and cast them down, he no longer speaks to them submissly. As long as the matter needed enquiry and arguments he spake guardedly, while he supplied the proof; but when he had conquered and gained a splendid victory, he then takes courage, and tramples upon them. What saith he?

Ver. 27. *I have told you once*[2], *and ye did not hear; wherefore would ye hear it again?*

[2] *already*, N. T.

Seest thou the bold-speaking of a beggar towards Scribes and Pharisees? So strong is truth, so weak is falsehood. Truth, though she take hold but of ordinary men, maketh them to appear glorious; the other, even though it be with the strong, shews them weak[3]. What he saith is of this kind: "Ye give no heed to my words, therefore I will no longer speak or answer you continually, who question[4] me to no purpose, and who do not desire to hear in order to learn, but that you may insult over my words."

[3] al. 'weaker'

[4] al. 'trouble'

Will ye also be His disciples?

Now he hath ranked[5] himself among the band of disciples, for the *will ye also?* is the expression of one who is declaring himself to be a disciple. Then he mocked and annoyed them abundantly. For since he knew that this struck them hard, he said it, wishing to upbraid them with exceeding severity; the act of a soul courageous, soaring on high and despising their madness, pointing out the greatness of this dignity, in which he was very confident, and shewing that they insulted him who was a man worthy to be admired, but that he took not the insult to himself, but grasped as an honour what they offered as a reproach.

[5] al. 'reckoned'

[3.]

Ver. 28. *Thou art his disciple, but we are Moses' disciples.*

"But this cannot be. Ye are neither Moses' nor this Man's; for were ye Moses', ye would become this Man's also." Wherefore Christ before said unto them, because they were

continually betaking themselves to these speeches, *Had ye believed Moses, ye would have believed Me, for he wrote of Me.* JOHN IX. 29—31. c. 5, 46.

Ver. 29. *We know that God spake unto Moses*[e].

By whose word, whose report? "That of our forefathers," saith one. Is not He then more to be believed than your forefathers, Who confirmeth by miracles that He came from God, and that He speaketh things from above? They said not, "We have heard that God spake to Moses," but, *We know.* Do ye affirm, O Jews, what ye have by hearing, as knowing it, but deem what ye have by sight as less certain than what ye have by hearing? Yet the one ye saw not, but heard, the other ye did not hear, but saw. What then saith the blind man?

Ver. 30. *Why herein is a marvellous thing, that ye know not whence He is, and He doeth such miracles*[f].

"That a Man, Who is not one of the distinguished or noble or illustrious among you, can do such things; so that it is in every way clear that He is God, needing no human aid."

Ver. 31. *We know that God heareth not sinners.*

Since they had been the first to say, *How can a man that is a sinner do such miracles?* he now brings forward even their judgment, reminding them of their own words. "This opinion," saith he, "is common to me and you. Stand fast now to it." And observe, I pray you, his wisdom. He turns about the miracle in every way, because they could not do away with it, and from it he draws his inferences. Seest thou that at first he said, *Whether he be a sinner or not, I know not;* not doubting, (God forbid!) but knowing that He was not a sinner. At least now, when he had an opportunity, see how he defended Him. *We know that God heareth not sinners;* v. 16.

But if any man be a worshipper of God, and doeth His will[1].

Here he not only hath cleared Him from sin, but declareth that He is very pleasing to God, and doeth all His will. For since they called themselves[g] worshippers of God, he

[1] *him He heareth.* N. T.

[e] *as for this fellow, we know not whence He is.* N. T.

[f] *and yet He hath opened mine eyes.* N. T.

[g] al. 'he (al. they) said that Christ was a worshipper of God.'

Homil. LVIII. added, *and doeth His will*; "since," saith he, "it is not sufficient to know God: men must also do His will." Then he magnifies what had been done, saying,

Ver. 32. *Since the world began was it not heard that any man opened the eyes of one that was born blind*[h].

"If now ye acknowledge[i] that God heareth not sinners, and this Person hath wrought a miracle, and such a miracle as no man ever wrought, it is clear that He hath surpassed all things in[1] virtue, and that His power is greater than belongeth to man." What then say they?

[1] or, prevailed in all by

Ver. 34. *Thou wast altogether born in sins, and dost thou teach us?*

As long as they expected that he would deny Christ, they deemed him trustworthy, calling upon him once and a second time. If ye[2] deemed him not trustworthy, why did ye call and question him a second time? But when he spake the truth, unabashed, then, when they ought most to have admired, they condemned him. But what is the, *Thou wast altogether born in sins?* They here unsparingly reproach him with his very blindness, as though they had said, "Thou art in sins from thy earliest age;" insinuating that on this account he was born blind; which was contrary to reason. On this point at least Christ comforting him said, *For judgment I am come into the world, that they which see not might see, and that they which see might be made blind.*

[2] al. 'if they,' &c.

c. 9, 39.

Thou wast altogether born in sins, and dost thou teach us? Why, what had the man said? Did he set forth his private opinion? Did he not set forth a common judgment, saying, *We know that God heareth not sinners?* Did he not produce your own words?

And they cast him out.

Hast thou beheld the herald of the truth, how poverty was no hindrance to his true wisdom? Seest thou what reproaches, what sufferings he bare from the beginning, and how by word and by deed he testified?

[4.] Now these things are recorded, that we too may imitate

[h] v. 33. *If this Man were not of God, He could do nothing.*

[i] al. 'Then he draws an inference also. *If this Man were not of God, He could do nothing.* If therefore it is acknowledged, &c.'

them. For if the blind man, the beggar, who had not even seen Him, straightway shewed such boldness even before he was encouraged by Christ, standing opposed to a whole people, murderous, possessed, and raving, who desired by means of his voice to condemn Christ, if he neither yielded nor gave back, but most boldly stopped their mouths, and chose rather to be cast out than to betray the truth; how much more ought we, who have lived so long in the faith, who have seen ten thousand marvels wrought by faith, who have received greater benefits than he, have recovered the sight of the eyes within, have beheld the ineffable Mysteries, and have been called to such honour, how ought we, I say, to exhibit all boldness of speech towards those who attempt to accuse, and who say any thing against the Christians, and to stop their mouths, and not to acquiesce without an effort. And we shall be able to do this, if we are bold[1], and give heed to the Scriptures, and hear them not carelessly. For if one should come in here regularly, even though he read not at home, if he attends to what is said here, one year even is sufficient to make him well versed in them; because we do not to-day read one kind of Scriptures, and to-morrow another, but always and continually the same. Still such is the wretched disposition of the many, that after so much reading, they do not even know the names of the Books, and are not ashamed nor tremble at entering so carelessly into a place where they may hear God's word. Yet if a harper, or dancer, or stage-player call the city, they all run eagerly, and feel obliged to him for the call, and spend the half of an entire day in attending to him alone; but when God speaketh to us by Prophets and Apostles, we yawn, we scratch ourselves, we are drowsy. And in summer, the heat seems too great, and we betake ourselves to the market place; and again, in winter, the rain and mire are a hindrance, and we sit at home; yet at horse races, though there is no roof over them to keep off the wet, the greater number, while heavy[2] rains are falling, and the wind is dashing the water into their faces, stand like madmen, caring not for cold, and wet, and mud, and length of way, and nothing either keeps them at home, or prevents their going thither. But here, where there are roofs over head, and where the warmth is admirable, they

JOHN IX. 34.

[1] i. e. through a good conscience.

[2] al. 'heavy and violent.'

Homil. LVIII. hold back instead of running together; and this too, when the gain is that of their own souls. How is this tolerable, tell me? Thus it happens, that while we are more skilled than any in those matters, in things necessary we are more ignorant than children. If a man call you a charioteer, or a dancer, you say that you have been insulted, and use every means to wipe off the affront; but if he draw you to be a spectator of the action, you do not start away, and the art whose name you shun, you almost in every case pursue. But where you ought[1] to have both the action and the name, both to be and to be called a Christian, you do not even know what kind of thing the action is. What can be worse than this folly[2]? These things I have desired continually to say to you, but I fear lest I gain hatred in vain and unprofitably. For I perceive that not only the young are mad, but the old also; about whom I am especially ashamed, when I see a man venerable from his white hairs, disgracing those white hairs, and drawing a child after him. What is worse than this mockery? What more shameful than this conduct? The child is taught by the father to act unseemly.

[1] al. 'desire'

[2] al. 'lawlessness'

[5.] Do the words sting? This is what I desire, that you should suffer the pain caused by the words, in order to be delivered from the disgrace caused by the actions. For there are some too far colder than these, who are not even ashamed at the things spoken of, nay, who even put together[k] a long argument in defence of the action. If you ask them who was Amos or Obadiah, or what is the number of the Prophets or Apostles, they cannot even open their mouth; but for horses and charioteers, they compose excuses more cleverly than sophists or rhetoricians, and after all this, they say, "What is the harm? what is the loss?" This is what I groan for, that ye do not so much as know that the action is a loss, nor have a sense of its evils. God hath given to thee an appointed space of life for serving Him, and dost thou while thou spendest it vainly, and at random, and on nothing useful, still ask, "What loss is there?" If thou hast spent a little money to no purpose, thou callest it a loss: when thou spendest whole days of thine upon the devil's

[k] al. 'are not even ashamed at what takes place at the theatres, but raise'

pageants, thinkest thou that thou art doing nothing wrong? Thou oughtest to spend all thy life in supplications[1] and prayers, whereas thou wastest thy life and substance[2] heedlessly, and to thine own hurt, on shouts, and uproar, and shameful words, and fighting, and unseasonable pleasure, and actions performed by trickery, and after all this thou askest, "What is the loss?" not knowing thou shouldest be lavish of any thing rather than time[1]. Gold, if thou shalt have spent, thou mayest get again; but if thou lose time, thou shalt hardly recover that. Little is dealt out to us in this present life; if therefore we employ it not as we ought, what shall we say when we depart *there?* For tell me, if thou hadst commanded one of thy sons to learn some art, and then he had continually stayed at home, or even passed his time somewhere else, would not the teacher reject him? Would he not say to thee, "Thou hast made an agreement with me, and appointed a time; if now thy son will not spend this time with me but in other places, how shall I produce him to thee as a scholar[3]?" Thus also we must speak. For God will say also to us, "I gave you time to learn this art of piety, wherefore have ye foolishly and uselessly wasted that time? Why did ye neither go constantly to the teacher, nor give heed to his words?" For to shew that piety is an art, hear what the Prophet saith, *Come, ye children, hearken unto me; I will teach you the fear of the Lord.* And again, *Blessed is the man whom Thou instructest, Lord, and teachest him out of Thy Law.* When therefore thou hast spent this time in vain, what excuse wilt thou have? "And why," saith some one, "did He deal out to us but little time?" O senselessness and ingratitude! That for which thou wert most bounden to give thanks to Him, for that He hath cut short thy labours and abridged thy toils, and made the rest long and everlasting, for this dost thou find fault, and art discontented?

But I know not how we have brought our discourse to this point, and have made it so long; we must therefore shorten it now. For this too is a part of our wretchedness, that here if the discourse be long, we all become careless, while there[4]

John IX. 34.

[1] al. 'alms-deeds.'

[2] βίον.

Ps. 34, 11.

Ps. 94, 12.

[3] al. 'an artist.'

[4] i. e. in the theatre.

[1] al. 'that thou wilt rather have required of thee the husbandry of time than any other thing.'

HOMIL. LVIII.

they begin at noon, and retire by torch and lamp light. However, that we be not always chiding, we now entreat and beseech you, grant this favour to us and[1] to yourselves; and getting free from all other matters, to these let us rivet ourselves. So shall we gain from you joy and gladness, and honour on your account, and a recompense for these labours; while ye will reap all the reward, because having been aforetime so madly riveted to the stage, ye tore yourselves away, through fear of God, and by our exhortations, from that malady, and brake your bonds, and hastened unto God. Nor is it *there* alone that ye shall receive your reward, but *here* also ye shall enjoy pure pleasure. Such a thing is virtue; besides giving us crowns in heaven, even here it maketh life pleasant to us. Let us then be persuaded by what has been said, that we may obtain the blessings both here and hereafter, through the grace and lovingkindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost be glory, now and ever and world without end. Amen.

[1] al. 'or rather, both to us and'

HOMILY LIX.

JOHN ix. 34—36.

And they cast him out. And Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And the rest.

THEY who for the sake of the truth and the confession of[1] Christ suffer any thing terrible and are insulted, these are especially honoured. For as he who loseth his possessions for His sake, the same it is who most findeth them; as he who hateth his own life, the same it is who most loveth it; so too he who is insulted, is the same who is most honoured. As fell out in the case of the blind man. The Jews cast him out from the Temple, and the Lord of the Temple found him; he was separated from that pestilent company, and met with the Fountain of salvation; he was dishonoured by those who dishonoured Christ, and was honoured by the Lord of Angels. Such are the prizes of truth. And so we, if we leave our possessions in this world, find confidence in the next; if here we give to the afflicted, we shall have rest in heaven; if we be insulted for the sake of God, we are honoured both here and there.

[1] lit. 'to'

When they had cast him out from the Temple, Jesus found him. The Evangelist shews, that He came for the purpose of meeting him. And observe how He recompenseth him, by that which is the chiefest of blessings.

Homil. LIX. For He made Himself known to him who before knew Him not, and enrolled him into the company of His own disciples. Observe also how the Evangelist describes the exact circumstances; for when Christ had said, *Dost thou believe on the Son of God?* the man replied, *Lord, who is He?* For as yet he knew Him not, although he had been healed; because he was blind before he came to his Benefactor, and after the cure, he was being worried by those dogs. Therefore, like some judge at the games, He receiveth the champion who had toiled much, and gained the crown. And what saith He? *Dost thou believe on the Son of God?* What is this, after so much arguing against the Jews, after so many words, He asketh him, *Dost thou believe?* He spake it not from ignorance, but desiring to make Himself known, and shewing that He greatly valued the man's faith. "This great multitude," He saith, "hath insulted Me, but of them I make no account; for one thing I care, that thou shouldest believe. For better is one who doeth the will of God, than ten thousand transgressors." *Dost thou believe on the Son of God?* As having both been present, and as approving what had been said by him, He asketh this question; and first[1], He brought him to a state of longing for Himself. For He said not directly, "Believe," but in the way of an enquiry. What then said the man? *Lord, who is He, that I might believe on Him?* The expression is that of a longing and enquiring soul. He knoweth not Him in Whose defence he had spoken so much, that thou mayest learn his love of truth. For he had not yet seen Him.

[1] i.e. before revealing Himself

Ver. 37. *Jesus saith unto him, Thou hast both seen Him, and it is He that talketh with thee.*

He said not, "I am He," but as yet in an intermediate[2] and reserved manner, *Thou hast both seen Him.* This was still uncertain; therefore He addeth more clearly, *It is He that talketh with thee.*

[2] μέσως, al. μέσος

Ver. 38. *He saith, Lord, I believe; and he worshipped Him* (straightway[3]).

[3] not in G. T.

He said not, "I am He that healed thee, that bade thee, Go, wash in Siloam;" but keeping silence on all these points, He saith, *Dost thou believe on the Son of God?* and then the man, shewing his great earnestness, straightway

worshipped; which few of those who were healed had done; as, for instance, the lepers, and some others; by this act declaring His divine power. For that no one might think that what had been said by him was a mere expression, he added also the deed. When he had worshipped, Christ said, John IX. 39—41.

Ver. 39. *For judgment I am come into the world, that they which see not might see, and that they which see might be made blind.*

So also saith Paul; *What shall we say then? That the Gentiles which followed not after righteousness have attained to righteousness, even the righteousness which is of the faith of Jesus; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.* By saying, *For judgment I am come into this world,* He both made the man stronger respecting the faith, and aroused those who followed Him; for the Pharisees were following Him. And the, *For judgment,* He spake with reference to a greater punishment; shewing that they who had given sentence against Him, had received sentence against themselves; that they who had condemned Him as a sinner, were themselves the persons condemned. In this passage He speaketh of two recoveries of sight, and two blindnesses; one sensible, the other spiritual. Rom. 9, 30. 31.

Ver. 40. *Some of them that followed Him, say unto Him*[a], *Are we also blind?*

As in another place they said, *We were never servants to any man;* and, *We be not born of fornication;* so now they gape on material things alone, and are ashamed of this kind of blindness. Then to shew that it was better for them to be blind than seeing, He saith, c. 8, 33. 41.

Ver. 41. *If ye were blind, ye should have no sin.*

Since they deemed the calamity a matter to be ashamed of, He turneth this back upon their own head, telling them, that "this very thing would have rendered your punishment more tolerable;" cutting away on every side their human thoughts, and leading them to a notion high and marvellous.

But now ye say, We see.

As He saith in that other place, *Of Whom ye said that He* c. 8, 54.

[a] *And some of the Pharisees which were with Him heard these words, and said unto Him.* N. T.

was your God; so too here, *Now ye say that ye see*[b], but ye see not. He sheweth that what they deemed a great matter for praise, brought punishment upon them. He also comforted him who was blind from his birth, concerning his former maimed state, and then speaketh concerning their blindness. For He directeth His whole speech to this end, that they may not say, "We did not refuse to come to thee owing to our blindness, but we turn away and avoid thee as a deceiver."

[2.] And not without a cause hath the Evangelist mentioned, that they of the Pharisees who were with Him heard these things, and said, *Are we blind also?* but to remind thee that these were the men who first withdrew from and then stoned Him, for they were persons who followed Him superficially, and who easily changed to the contrary opinion. How then doth He prove that He is not a deceiver, but a Shepherd? By laying down the distinguishing marks both of the shepherd, and of him who is a deceiver and a spoiler, and from these affording them opportunity of searching into the truth of the matter. And first He sheweth who is a deceiver and a spoiler, calling him so from the Scriptures, and saying,

Chap. x. ver. 1. *Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*

Observe the marks of a robber; first, that he doth not enter openly; secondly, not according to the Scriptures, for this is the, *not by the door.* Here also He referreth to those who had been before, and to those who should be after Him, Antichrist and the false Christs, Judas and Theudas, and whatever others there have been of the same kind. And with good cause He calleth the Scriptures "a door," for they bring us to God, and open to us the knowledge of God, they make the sheep, they guard them, and suffer not the wolves to come in after them. For Scripture, like some sure door, barreth the passage against the heretics, placing us in a state of safety as to all that we desire, and not allowing us to wander; and if we undo it not, we shall not easily be conquered by our foes. By it we can know all, both those

[b] *ye say, We see, therefore your sin remaineth.* N. T.

who are, and those who are not, shepherds. But what is *into the fold?* It refers to the sheep, and the care of them. For he that useth not the Scriptures, but *climbeth up some other way*, that is, who cutteth out for himself another and an unusual[1] way, *the same is a thief.* Seest thou from this too that Christ agreeth with the Father, in that He bringeth forward the Scriptures? On which account also He said to the Jews, *Search the Scriptures;* and brought forward Moses, and called him and all the Prophets witnesses, for "all," saith He[2], "who hear the Prophets shall come to Me;" and, *Had ye believed Moses, ye would have believed Me.* But here He hath put the same thing metaphorically. And by saying, *climbeth up some other way*, He alluded to the Scribes, because they taught for commandments the doctrines of men, and transgressed the Law; with which He reproached them, and said, *None of you doeth the Law.* Well did He say, *climbeth up*, not "entereth in," since to climb is the act of a thief intending to overleap a wall, and who doeth all with danger. Hast thou seen how He hath sketched the robber? now observe the character of the shepherd. What then is it?

John X. 2—4.

[1] or, 'unlawful.'

c. 5. 39.

[2] or, 'It saith.'

Mat. 15, 9.

c. 7, 19.

Ver. 2—4. *He that entereth in by the door, the same is the shepherd of the sheep; to him the doorkeeper openeth, and the sheep hear his voice, and he calleth his own by name*[3]. *And when he hath brought them out, he goeth before them.*

[3] *and leadeth them out,* N. T.

He hath set down the marks of the shepherd, and of the evil doer; let us now see how He hath fitted to them what followeth. *To him*, He saith, *the doorkeeper openeth;* He continueth in the metaphor to make the discourse more emphatic. But if thou shouldest be minded to examine the parable word by word, there is nothing to hinder thee from supposing Moses to be the doorkeeper, for to him were entrusted the oracles of God. *Whose voice the sheep hear, and he calleth his own by name.* Because they every where said that He was a deceiver, and confirmed this by their own unbelief, saying, *Which*[4] *of the rulers hath believed on him?* He sheweth that they ought not on account of the unbelief of those persons to call Him a spoiler and deceiver, but that they, because they gave no heed to Him, were consequently even excluded from the rank of sheep. For if a

[4] *Hath any,* N. T.

c. 7, 48.

Homil. LIX. shepherd's part is to enter through the usual door, and if He entered through this, all they who followed Him might be sheep, but they who rent themselves away, hurt not the reputation of the Shepherd, but cast themselves out from the kindred of the sheep. And if farther on He saith that He is *the door*, we must not again be disturbed, for He also calleth Himself "Shepherd," and "Sheep," and in different ways proclaimeth His dispensations. Thus, when He bringeth us to the Father, He calleth Himself "a Door," when He taketh care of us, "a Shepherd;" and it is that thou mayest not suppose, that to bring us to the Father is His only office, that He calleth Himself a Shepherd. *And the sheep hear his voice, and he calleth his own sheep, and leadeth them out, and goeth before them.* Shepherds indeed do the contrary, for they follow after them; but He, to shew that He will lead all men to the truth, doeth differently; as also when He sent the sheep, He sent them, not out of the way of wolves, but *in the midst of wolves.* For far more wonderful is this manner of keeping sheep than ours. He seemeth to me also to allude to the blind man, for him too, having "called," He "led out" from the midst of the Jews, and the man heard "His voice," and "knew" it.

Mat. 10, 16.

[3.]

Ver. 5. *And*[1] *a stranger will they not follow, for they know not the voice of strangers.*

[1] ver. 4. *for they know his voice, and* N. T. Acts 5, 36.

Certainly here He speaketh of Theudas and Judas, (for *all, as many as believed on them, were scattered*, It saith,) or of the false Christs who after that time should deceive. For lest any should say that He was one of these, He in many ways separateth Himself from them. And the first difference He setteth down is His teaching from the Scriptures; for He by means of these led men to Him, but the others did not from these draw men after them. The second is, the obedience of the sheep; for on Him they all believed, not only while He lived, but when He had died; the others they straightway left. With these we may mention a third difference, no trifling one. They did all as rebels[2], and to cause revolts, but He placed Himself so far from such suspicion, that when they would have made Him a king, He fled; and when they asked, *Is it lawful to give tribute unto Cæsar?* He bade them pay it, and Himself gave the two

[2] τύραννοι, assuming royalty.

drachm piece. Besides this, He indeed came for the saving of the sheep, *That they might have life, and that they might have more abundantly*, but the others deprived them even of this present life. They betrayed those who were entrusted to them and fled, but He withstood so nobly as even to give up His life. They unwillingly, and by compulsion, and desiring to escape, suffered what they suffered, but He willingly and by choice endured all.

JOHN X. 6—10. Mat. 17, 27. v. 10.

Ver. 6. *This parable spake Jesus unto them, but they understood not what things they were which He spake unto them.*

And wherefore spake He obscurely? Because He would make them more attentive; when He had effected this, He removes the obscurity, saying,

Ver. 9. *I am*[c] *the door, by Me if any man enter in, he*[1] *shall go in and out, and find pasture.*

[1] *he shall be saved, and, &c.* N. T.

As though He had said, "shall be in safety and security," (but by "pasture," He here meaneth His nurturing and feeding the sheep, and His power[2] and Lordship,) that is, "shall remain within, and none shall thrust him out." Which took place in the case of the Apostles, who came in and went out securely, as having become lords of all the world, and none was able to cast them out.

[2] or, 'power over them.'

Ver. 8. *All that ever came before Me are thieves and robbers, but the sheep did not hear them.*

He doth not here speak of the Prophets, (as the heretics assert,) for as many as believed on Christ did hear them also, and were persuaded by them; but of Theudas and Judas, and the other exciters of sedition. Besides, He saith, *the sheep did not hear them*, as praising them; now no where is He seen to praise those who refused to hearken to the Prophets, but, on the contrary, to reproach and accuse them vehemently; whence it is evident that the, *did not hear*, refers to those leaders of sedition.

Ver. 10. *The thief cometh not but for to steal, and to kill, and to destroy.*

Which then took place when all (their followers) were slain and perished.

[c] *Verily, verily, I say unto you, I am, &c.* N. T.

Homil. LIX. *But I am come that they might have life, and that they might have more* [d].

And what is "more" than life, tell me? The kingdom of heaven. But He doth not as yet say this, but dwelleth on the name of "life," which was known to them.

Ver. 11. *I am the good Shepherd.*

Here He next speaketh concerning the Passion, shewing that this should be for the salvation of the world, and that He came to it not unwillingly. Then again He mentioneth the character of the shepherd and the hireling.

For the shepherd [1] *layeth down his life* [2].

Ver. 12. *But he that is an hireling and not a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf cometh and catcheth them* [3].

Here He declareth Himself to be Master even as the Father, if so be that He is the Shepherd, and the sheep are His. Seest thou how He speaketh in a more lofty tone in His parables, where the sense is concealed; and giveth no open handle to the listeners? What then doth this hireling? He *seeth the wolf coming, and leaveth the sheep, and the wolf cometh, and scattereth them.* This those false teachers did, but He the contrary. For when He was taken, He said, *Let these go their way, that the saying might be fulfilled*, that not one of them was lost. Here also we may suspect a spiritual [4] wolf to be intended; for neither did Christ allow him to go and seize the sheep. But he is not a wolf only, but a lion also. *Because our* [5] *adversary the devil*, it saith, *walketh about as a roaring lion.* He is also a serpent, and a dragon; for, *Tread ye* [6] *on serpents and scorpions.*

[4.] Wherefore, I beseech you, let us remain pasturing beneath this Shepherd; and we shall remain, if we obey Him, if we hear His voice, if we follow not a stranger. And what is His voice? *Blessed are the poor in spirit, blessed are the pure in heart, blessed are the merciful.* If thus we do, we shall remain beneath the Shepherd, and the wolf will not be able to come in; or if he come against us, he will do so to his own hurt. For we have a Shepherd Who so loveth

[1] *good shepherd.*
[2] *life for the sheep.*
[3] *them, and scattereth the sheep.* N. T.
c. 18, 8. 9.
[4] νοητὸν
[5] *your.* N. T. 1 Pet. 5, 8. Luke 10, 19.
[6] *I give you power to tread.* N. T. Mat. 5, 3. 8. 7.

[d] περισσὸν ἔχωσι. E. V. *have (it) more abundantly.*

us, that He gave even His life for us. When therefore He is both powerful and loveth us, what is there to hinder us from being saved? Nothing, unless we ourselves revolt from Him. And how can we revolt? Hear Him saying, *Ye cannot serve two masters, God and mammon.* If then we serve God, we shall not submit to the tyranny of mammon. And truly a bitterer thing than any tyranny is the desire of riches; for it brings no pleasure, but cares, and envyings, and plottings, and hatred, and false accusations, and ten thousand impediments to virtue, indolence, wantonness, greediness, drunkenness, which make even freemen slaves, nay, worse than slaves bought with money, slaves not to men, but even to the most grievous of the passions, and maladies of the soul. Such a one dares many things displeasing to God and men, dreading lest any should remove from him this dominion. O bitter slavery, and devilish tyranny! For this is the most grievous thing of all, that when entangled in such evils we are pleased and hug our chain, and dwelling in a prison house full of darkness, refuse to come forth to the light, but rivet evil upon ourselves, and rejoice in our malady. So that we cannot be freed, but are in a worse state than those that work the mines, enduring labours and affliction, but not enjoying the fruit. And what is in truth worse than all, if any one desire to free us from this bitter captivity, we do not suffer it, but are even vexed and displeased, being in this respect in no better case than madmen, or rather in a much more miserable state than any such, inasmuch as we are not even willing to be delivered from our madness. What? was it for this, O man, that thou wast brought into the world? Was it for this that thou wast made a man, that thou mightest work in these mines, and gather gold? Not for this did God create thee in His Image, but that thou mightest please Him, that thou mightest obtain the things to come, that thou mightest join the choir of Angels. Why now dost thou banish thyself from such a relationship, and thrust thyself into the extreme of dishonour and meanness[1]? He who came by the same birth pangs with thee, (the spiritual birth pangs I mean,) is perishing with hunger, and thou art bursting with fulness: thy brother goeth about with naked body, but thou providest garments

John X. 11. 12.

Matt. 6, 24.

[1] lit. 'low birth.'

Homil. LIX. even for thy garments, heaping up all this clothing for the worms. How much better would it have been to put them on the bodies of the poor; so would they have remained undestroyed, would have freed thee from all care, and have won for thee the life to come. If thou wilt not have them to be moth-eaten, give them to the poor, these are they who know how to shake these garments well. The Body of Christ is more precious and more secure than the coffer, for not only doth It keep the garments safe, not only doth It preserve them unconsumed, but even rendereth them brighter. Oftentimes the coffer taken with the garments causeth thee the utmost loss, but this place of safety not even death can harm. With It we need neither doors nor bolts, nor wakeful servants, nor any other such security, for our possessions are free from all treacherous attacks, and are laid up under guard, as we may suppose things laid up in heaven would be; for to all wickedness that place is inaccessible. These things we cease not continually to say to you, and you hearing are not persuaded. The reason is, that we are of a soul which is mean, gaping upon the earth, grovelling on the ground. Or rather, God forbid that I should condemn you all of wickedness, as though all were incurably diseased. For even if those who are drunk with riches stop their ears against my words, yet they who live in poverty will be able to look clearly to what I say. "But what," saith some one, "hath this to do with the poor? for they have no gold, or any such garments." No, but they have bread and cold water, but they have two obols, and feet to visit the sick, but they have a tongue and speech to comfort the bedridden, but they have house and shelter to make the stranger their inmate. We demand not from the poor such and such a number of talents of gold, these we ask from the rich. But if a man be poor, and come to the doors of others, our Lord is not ashamed to receive even an obol, but will say that He hath received more from the giver, than from those who cast in much. How many of those who now stand here would desire to have been born at that time, when Christ went about the earth in the flesh, to have conversed and sat at meat with Him? Lo, this may be done now, we may invite Him more than then to a meal, and feast with Him, and that to greater

profit. For of those who then feasted with Him many even perished, as Judas and others like him; but every one of those who invite Him to their houses now, and share with Him table and roof, shall enjoy a great blessing. *Come*, it saith, *ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in; sick, and ye visited Me; I was in prison, and ye came unto Me.* That then we may hear these words, let us clothe the naked, let us bring in the stranger, feed the hungry, give the thirsty drink, let us visit the sick, and look upon him that is in prison, that we may have boldness and obtain remission of our sins, and share those good things which transcend both speech and thought. Which may we all obtain, through the grace and lovingkindness of our Lord Jesus Christ, to Whom be the glory and the might[e] for ever. Amen.

John x. 11. 12.

Mat. 25, 34—36.

[e] al. 'with Whom to the Father and the Holy Ghost be glory.'

HOMILY LX.

JOHN x. 14, 15.

I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father; and I lay down My life for the sheep.

A GREAT matter, beloved, a great matter it is to preside over a Church: a matter needing wisdom and courage as great as that of which Christ speaketh, that a man should lay down his life for the sheep, and never leave them deserted or naked; that he should stand against the wolf nobly. For in this the shepherd differs from the hireling; the one always looks to his own safety, caring not for the sheep; the other always seeks that of the sheep, neglecting his own. Having therefore mentioned the marks of a shepherd, Christ hath put two kinds of spoilers; one, the thief who kills and steals; the other, one who doth not these things, but who when they are done doth not give heed nor hinder them. By the first, pointing to Thendas and those like him; by the second, exposing the teachers of the Jews, who neither cared for nor thought about the sheep entrusted to them. On which account Ezekiel of old rebuked them, and said, *Woe*[1], *ye shepherds of Israel! Do the shepherds feed themselves? Do not the shepherds feed the sheep?* But they did the contrary, which is the worst kind of wickedness, and the cause of all the rest. Wherefore It saith, "They have not turned back the strayed, nor sought the lost, nor bound up the broken, nor healed the sick, because they fed themselves and not the sheep." As Paul also hath declared in another passage, saying, *For all seek their own, not the things which*

[1] al. 'O'

Ezek. 34, 2. LXX.

Ibid. v. 4.

Philip. 2, 21.

are Jesus Christ's; and again, *Let no man seek his own, but every man his neighbour's.* From both Christ distinguisheth Himself: from those who came to spoil, by saying, *I am come that they might have life, and that they might have more abundantly;* and from those who cared not for the sheep being carried away by wolves, by never deserting them, but even laying down His life for them, that the sheep might not perish. For when they desired to kill Him, He neither altered His teaching, nor betrayed those who believed on Him, but stood firm, and chose to die. Wherefore He continually said, *I am the good Shepherd.* Then because His words appeared to be unsupported by testimony, (for though the, *I lay down My life*, was not long after proved, yet the, *that they might have life, and that they might have more abundantly*, was to come to pass after their departure hence in the life to come,) what doth He? He proveth one from the other; by giving His mortal life[1] (He proveth) that He giveth life immortal[2]. As Paul also saith, *If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved.* And again in another place, *He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*

John X. 14, 15. 1 Cor. 10, 24. v. 10.

[1] ψυχὴν [2] ζωὴν

Rom. 5, 10.

Rom. 8, 32.

But wherefore do they not now bring against Him the charge which they did before, when they said, *Thou bearest witness of thyself, thy witness is not true?* Because He had often stopped their mouths, and because His boldness towards them had been increased by His miracles. Then because He said above, *And the sheep hear his voice, and follow him*, lest any should say, "What then is this to those who believe not?" hear what He addeth, *And I know My sheep, and am known of Mine.* As Paul declared when he said, *God hath not rejected His people whom He foreknew;* and Moses, *The Lord knew those that were His;* "those," He saith, "I mean, whom He[3] foreknew." Then that thou mayest not deem the measure of knowledge to be equal, hear how He setteth the matter right by adding, "*I know My sheep, and am known of Mine.*" But the knowledge is not equal. "Where is it equal?" In the case of the Father and Me, for there, *As the Father knoweth Me, even so know I the Father,*

c. 8, 13.

Rom. 11, 2. 2 Tim. 2, 19. comp. Numb. 16, 5.

[3] Ben. 'I'

HOMIL. LX. Had He not wished to prove this, why should He have added that expression? Because He often ranked Himself among the many, therefore, lest any one should deem that He knew as a man knoweth, He added, *As the Father knoweth Me, even so know I the Father.* "I know Him as exactly as He knoweth Me." Wherefore He said, *No man knoweth the Son*[1] *save the Father, nor the Father save the Son*, speaking of a distinct kind of knowledge, and such as no other can possess.

Luke 10, 22.

[1] *who the Son is, &c.* N.T.

I lay down My life. This He saith continually, to shew that He is no deceiver. So also the Apostle, when he desired to shew that he was a genuine teacher, and was arguing against the false apostles, established his authority by his dangers and deaths, saying, *In stripes above measure, in deaths oft.* For to say, "I am light," and "I am life," seemed to the foolish to be a matter of pride; but to say, "I am willing to die," admitted not any malice or envy. Wherefore they do not say to Him, "Thou bearest witness of thyself, thy witness is not true," for the speech manifested very tender care for them, if indeed He was willing to give Himself for those who would have stoned Him. On this account also He seasonably introduceth mention of the Gentiles;

2 Cor. 11, 23.

[2.]

Ver. 16. *For other sheep also I have*, He saith, *which are not of this fold, them also must I bring.*

Observe again, the word *must*, here used, doth not express necessity, but is declaratory of something which will certainly come to pass. As though He had said, "Why marvel ye if these shall follow Me, and if My sheep shall hear My voice? When ye shall see others also following Me and hearing My voice, then shall ye be astonished more." And be not confounded when you hear Him say, *which are not of this fold*, for the difference relateth to the Law only, as also Paul saith, *Neither circumcision availeth any thing, nor uncircumcision.*

Gal. 5, 6.

[2] *and there shall be one fold, one shepherd.* N. T.

Them also must I bring. He sheweth that both these and those were scattered and mixed, and without shepherds, because the good Shepherd had not yet come. Then He proclaimeth beforehand their future union, that,

[3] al. 'Which Paul also himself.'

They shall be one fold[2].

Which same thing also Paul[3] declared, saying, *For to make in Himself of twain one new man.*

Eph. 2, 15.

Ver. 17. *Therefore doth My Father love Me, because I lay down My life, that I might take it again.* JOHN X. 17. 18.

What could be more full of humility than this saying, if so be that on our account our Lord shall be beloved, because He dieth for us? What then? tell me, was He not beloved during the time before this; did the Father now begin to love Him, and were we the causes of His love? Seest thou how He useth condescension? But what doth He here desire to prove? Because they said that He was alien from the Father, and a deceiver, and had come to ruin and destroy, He telleth them, "This if nothing else would persuade Me to love you, namely, your being so beloved by the Father, that I also am beloved by Him, because I die for you." Besides this, He desireth also to prove that other point, that He came not to the action unwillingly, (for if unwillingly, how could what was done cause love?) and that this was especially known to the Father. And if He speaketh as a man, marvel not, for we have often mentioned the cause of this, and to say again the same things is superfluous and unpleasant.

I lay down My life, that I might take it again.

Ver. 18. *No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.*

Because they often took counsel to kill Him, He telleth them, "Except I will, your labour is unavailing." And by the first He proveth the second, by the Death, the Resurrection. For this is the strange and wonderful thing. Since both took place in a new way, and beyond ordinary custom. But let us give heed exactly to what He saith, *I have power to lay down My life.* And who hath not "power to lay down his life?" Since it is in the power of any that will, to kill himself. But He saith it not so, but how? "I have in such a way the power to lay it down, that no one can effect this against My will." And this is a power not belonging to men; for we have no power to lay it down in any other way than by killing ourselves. And if we fall into the hands of men who plot against us, and have the power to kill us, we no longer are free to lay it down or not, but even against our will they take it from us. Now this was not the case with Christ, but even when others plotted against Him, He had

HOMIL. LX.

power not to lay it down. Having therefore said that, *No man taketh it from Me*, He addeth, *I have power to lay down My life*, that is, "I alone can decide as to laying it down," a thing which doth not rest with us[1], for many others also are able to take it from us. Now this He said not at first, (since the assertion would not have seemed credible,) but when He had received the testimony of facts, and when, having often plotted against Him, they had been unable to lay hold on Him, (for He escaped from their hands ten thousand times,) He then saith, *No man taketh it from Me.* But if this be true, that other point follows, that He came to death voluntarily. And if this be true, the next point is also certain, that He can *take it again* when He will. For if the dying[2] was a greater thing than man could do, doubt no more about the other. Since the fact that He alone was able to let go His life, sheweth that He was able by the same power to take it again. Seest thou how from the first He proved the second, and from His death shewed that His Resurrection was indisputable?

[1] Ben. 'you'

[2] i. e. as He died

This commandment have I received of My Father.

What commandment was this? To die for the world. Did He then wait first to hear, and then choose, and had He need of learning it? Who that had sense would assert this? But as before when He said, *Therefore doth My Father love Me*, He shewed that the first motion was voluntary, and removed all suspicion of opposition to the Father; so here when He saith that He received a commandment from the Father, He declareth nothing save that, "this which I do seemeth good to Him," in order that when they should slay Him, they might not think that they had slain Him as one deserted and given up by the Father, nor reproach Him with such reproaches as they did, *He saved others, himself he cannot save;* and, *If thou be the Son of God, come down from the cross;* yet the very reason of His not coming down was, that He was the Son of God.

Matt. 27. 42. 40.

[3.] Then lest on hearing that, *I have received a command from the Father*, thou shouldest deem that the achievement[3] doth not belong to Him, He hath said preventing thee, *The good Shepherd layeth down His life for the sheep;* shewing by this that the sheep were His, and that all which took place was

[3] τὸ κατόρθωμα

His achievement, and that He needed no command. For had He needed a commandment, how could He have said, *I lay it down of Myself?* for He that layeth it down of Himself, needeth no commandment. He also assigneth the cause for which He doeth this. And what is that? That He is the Shepherd, and the good Shepherd. Now the good Shepherd needeth no one to arouse him to his duty; and if this be the case with man, much more is it so with God. Wherefore Paul said, that *He emptied Himself.* So the *commandment* put here means nothing else, but to shew His unanimity with the Father; and if He speaketh in so humble and human a way, the cause is the infirmity of His hearers.

JOHN X. 19.

Philip. 2, 7.

Ver. 19. *There was a division therefore*[1] *among the Jews*[2]. *And some*[3] *said, He hath a devil* (*and is mad*[4]). *Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?*

[1] *therefore again* N. T.
[2] *the Jews for these sayings* N. T.
[3] *many of them* N. T.
[4] *is mad, why hear ye him?* N. T.

For because His words were greater than belonged to man, and not of common use, they said that He had a devil, calling Him so now for the fourth time. For they before had said, *Thou hast a devil, who seeketh to kill thee?* and again, *Said we not well that thou art a Samaritan, and hast a devil?* and here, *He hath a devil and is mad, why hear ye him?* Or rather we should say, that He heard this not for the fourth time, but frequently. For to ask, *Said we not well that thou hast a devil*, is a sign that they had said so not twice or thrice, but many times. *Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?* For since they could not silence their opponents by words, they now brought proof from His works. "Certainly neither are the words those of one that hath a devil, yet if ye are not persuaded by the words, be ye shamed by the works. For if they are not the acts of one that hath a devil, and are greater than belong to man, it is quite clear that they proceed from some divine power." Seest thou the argument? That they were greater than belonged to man is plain, from the Jews saying, *He hath a devil;* that He had not a devil, He shewed by what He did.

c. 7, 20.
c. 8, 48.

What then did Christ? He answered nothing to these things. Before this He had replied, *I have not a devil;* but not so now; for since He had afforded proof by His actions,

Homil. LX. He afterwards held His peace. For neither were they worthy of an answer, who said that He was possessed of a devil, on account of those actions for which they ought to have admired and deemed Him to be God. And how were any farther refutations from Him needed, when they opposed and refuted each other? Wherefore He was silent, and bore all mildly. And not for this reason alone, but also to teach us all meekness and long-suffering.

[4.] Let us now imitate Him. For not only did He now hold His peace, but even came among them again[1], and being questioned answered and shewed the things relating to His foreknowledge; and though called "demoniac" and "madman," by men who had received from Him ten thousand benefits, and that not once or twice but many times, not only did He refrain from avenging Himself, but even ceased not to benefit them. To benefit, do I say? He laid down His life for them, and while being crucified spake in their behalf to His Father. This then let us also imitate, for to be a disciple of Christ, is the being gentle and kind. But whence can this gentleness come to us? If we continually reckon up our sins, if we mourn, if we weep; for neither doth a soul that dwelleth in the company of so much grief endure to be provoked or angered. Since wherever there is mourning, it is impossible that there should be anger; where grief is, all anger is out of the way; where there is brokenness of spirit, there is no provocation. For the mind, when scourged by sorrow, hath not leisure to be roused, but will groan[2] bitterly, and weep yet more bitterly. I know that many laugh on hearing these things, but I will not cease to lament for the laughers. For the present is a time for mourning, and wailings, and lamentations, since we do many sins both in word and deed, and hell awaiteth those who commit such transgressions, and the river boiling with a roaring stream of fire, and banishment from the Kingdom, which is the most grievous thing of all. When these things then are threatened, tell me, dost thou laugh and bear thee proudly? And when thy Lord is angered and threatening, dost thou stand careless[a], and fearest thou not lest by this thou light for thyself the furnace to a blaze? Hearest thou not what He crieth out every

[1] πάλιν ἐπέστη

[2] al. 'groans'

[a] ἀναπεπτωκώς. lit. 'reclined,' or 'despondent.'

day? *Ye saw Me*[1] *an hungered, and gave Me no meat; thirsty, and ye gave Me no drink; depart ye into the fire prepared for the devil and his angels.* And these things He threateneth every day. "But," saith some one, "I did give Him meat." When, and for how many days? Ten or twenty? But He willeth it not merely for so much time as this, but as much as thou spendest upon earth. For the virgins also had oil, yet not sufficient for their salvation; they too lighted their lamps, yet they were shut out from the bridechamber. And with reason, since the lamps had gone out before the coming of the Bridegroom. On this account we need much oil, and abundant lovingkindness. Hear at least what the Prophet saith, *Have mercy upon me, O God, according to Thy great mercy.* We therefore must so take pity upon our neighbour, according to His great mercy towards us. For such as we are towards our fellow-servants, such shall we find our Lord towards ourselves. And what kind of "mercy" is "great?" When we give not of our abundance, but of our deficiency. But if we give not even of our abundance, what hope shall there be for us? Whence shall we have deliverance from those woes? Where shall we be enabled to flee and to find salvation? For if the virgins after so many and so great toils found no comfort any where, who shall stand forth for us when we hear those fearful words of the Judge Himself, addressing and reproaching us, because *I was an hungered, and ye gave Me no meat; for in as much,* It saith, *as ye did it not unto one of the least of these, ye did it not unto Me;* saying this not merely of His disciples, nor of those who have taken upon themselves the ascetic life, but of every faithful man. For such an one though he be a slave, or one of those that beg in the market-place, yet if he believeth in God, ought by right to enjoy all our good will. And if we neglect such an one when naked or hungry, we shall hear those words. With reason. For what difficult or grievous thing hath He demanded of us? What that is not of the very lightest and easiest? He saith not, "I was sick, and ye restored Me not," but, *and ye visited Me not.* He saith not, "I was in prison, and ye delivered Me not," but, *and ye came not unto Me.* In proportion therefore as the commands are easy, so is the

John X. 19.
Mat. 25.
[1] *I was, &c.* N. T.
Ps. 51, 1.

Homil. LX. punishment greater to them that disobey. For what is easier, tell me, than to walk forth and enter into a prison? And what more pleasant? For when thou seest some bound, others covered with filth, others with uncut hair and clothed in rags, others perishing with hunger, and running like dogs to your feet, others with deep ploughed sides[1], others now returning in chains from the market-place, who beg all day and do not collect even necessary sustenance, and yet at evening are required by those set over them to furnish that wicked and savage service[b]; though thou be like any stone, thou wilt certainly be rendered kinder; though thou livest a soft and dissipated life, thou wilt certainly become wiser, when thou observest the nature of human affairs in other men's misfortunes; for thou wilt surely gain an idea of that fearful day, and of its varied punishments. Revolving and considering these things, thou wilt certainly cast out both wrath and pleasure, and the love of worldly things, and wilt make thy soul more calm than the calmest harbour; and thou wilt reason concerning that Judgment seat, reflecting that if among men there is so much forethought, and order, and terror, and threatenings, much more will there be with God. *For there is no power but from God.* He therefore who permitteth rulers to order these things thus, will much more do the same Himself.

[1] πλευρὰς διωρυγμένους

Rom. 13, 1.

[3.] And certainly were there not this fear, all would be lost, when though such punishments hang over them, there are many who go over to the side of wickedness. These things if thou wisely observe, thou wilt be more ready-minded towards alms-doing, and wilt reap much pleasure, far greater than those who come down from the theatre. For they when they remove from thence are inflamed and burn with desire. Having seen those women hovering[2] on the stage, and received from them ten thousand wounds, they will be in no better condition than a tossing sea, when the image of the faces, the gestures, the speeches, the walk, and all the rest, stand before their eyes and besiege their soul. But they who come forth from a prison will suffer nothing of this kind, but will enjoy great calm and tranquillity. For the com-

[2] lit. 'winged'

[a] λειτουργίαν seems to mean a daily contribution demanded by the keepers out of the sum which prisoners gained by begging.

punction arising from the sight of the prisoners, quenches all that fire. And if a woman that is an harlot and a wanton meet a man coming forth from among the prisoners, she will work him no mischief. For becoming for the time to come, as it were, incapable of moulding [c], he will thus not be taken by the nets of her con[illegible]ce, because instead of that wanton countenance there will then be placed before his eyes the fear of the Judgment. On this account, he who had gone over every kind of luxury said, *It is better to go into the house of mourning than into the house of mirth.* And so *here* thou wilt shew forth great wisdom, and *there* wilt hear those words which are worth ten thousand blessings. Let us then not neglect such a practice and occupation. For although we be not able to bring them food, nor to help them by giving money, yet shall we be able to comfort them by our words, and to raise up the drooping spirit, and to help them in many other ways by conversing with those who cast them into prison, and by making their keepers kinder, and we certainly shall effect either small or great good. But if thou sayest that the men there are neither men of condition [1], nor good, nor gentle, but man-slayers, tomb-breakers, cut-purses, adulterers, intemperate, and full of many wickednesses, by this again thou shewest to me a pressing reason for spending time there. For we are not commanded to take pity on the good and to punish the evil, but to manifest this lovingkindness to all men. *Be ye,* It saith, *like to My* [2] *Father Which is in heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.* Do not then accuse other men's faults bitterly, nor be a severe judge, but mild and merciful. For we also, if we have not been adulterers, or tomb-breakers, or cut-purses, yet have we other transgressions which deserve infinite punishment. Perchance we have called our brother "fool," which prepares [3] for us the pit; we have looked on women with unchastened eyes, which constitutes absolute adultery; and what is more [4] grievous than all, we partake not worthily of the Mysteries, which maketh us guilty of the Body and Blood of Christ. Let us then not be bitter enquirers into the conduct of

John X. 19.

Eccl. 7, 2.

1 εὐδαίμονες

Matt. 5, 45.

2 *That ye may be the children of, &c.* N. T.

3 προξενεῖ

4 al. 'most'

[c] ἄπλαστος, possibly a corrupt form ἄπλατος, 'unapproachable.' for ἀπέλαστος. Dr. Heyse conjectures

HOMIL. LX.

others, but consider our own state, so shall we desist from this inhumanity and cruelty. Besides this, it may be said that we shall there find many good men, and often men worth as much as all the city. Since even that prison-house in which Joseph was had in it many evil men, yet that just man had the care of them all, and was, with the rest, concealed as to his real character; for he was worth as much as all the land of Egypt, yet still he dwelt in the prison-house, and no one knew him of those that were within it. Thus also even now it is likely that there are[1] many good and virtuous men, though they be not visible to all men, and the care thou takest of such as these gives thee a return for thy exertions in favour of the whole. Or if there be none such, still even in this case great is thy recompense; for thy Lord conversed not with the just only, while He avoided the unclean, but received with kindness both the Canaanitish woman, and her of Samaria, the abominable and impure; another also who was a harlot, on whose account the Jews reproached Him, He both received and healed, and allowed His feet to be washed by the tears of the polluted one, teaching us to condescend to those that are in sin, for this most of all is kindness. What sayest thou? Do robbers and tomb-breakers dwell in the prison? And, tell me, are all they just men that dwell in the city? Nay, are there not many worse even than these, robbing with greater shamelessness? For the one sort, if there be no other excuse for them, at least put before themselves the veil of solitude and darkness, and the doing these things clandestinely; but the others throw away the mask, and go after their wickedness with uncovered head, being violent, grasping, and covetous. Hard it is to find a man pure from injustice. If we do not take by violence gold, or such and such a number of acres of land, yet we bring about the same end by deceit and robbery in lesser matters, and where we are able to do so. For when in making contracts, or when we must buy or sell any thing, we dispute and strive to pay less than the value, and use our utmost endeavours to have it so, is not the action robbery? Is it not theft and covetousness? Tell not me that thou hast not wrested away houses or slaves, for injustice is judged not by the measure of the things taken, but by the intention of

[1] i.e. 'in prison'

[6.]

those who commit the robbery. Since "just" and "unjust" have the same force in great and in little things; and I call cut-purses alike the man who cuts through a purse and takes the gold, and him who buying from any of the market people deducts something from the proper price; nor is he the only house-breaker who breaks through a wall and steals any thing within, but that man also who corrupts justice, and takes any thing from his neighbour. JOHN X. 19.

Let us not then pass by our own faults, and become judges of other men's; nor let us, when it is time for loving-kindness, be searching out their wickedness; but considering what our own state was once, let us now be gentle and kind. What then was our state? Hear Paul say; *For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, hateful, and hating one another;* and again, *We were by nature children of wrath.* But God seeing us as it were confined in a prison-house, and bound with grievous chains, far more grievous than those of iron, was not ashamed of us, but came and entered the prison, and, though we deserved ten thousand punishments, both brought us out from hence, and brought us to a kingdom, and made us more glorious than the heaven, that we also might do the same according to our power. For when He saith to His disciples, *If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you,* He writeth this law not merely for the washing the feet, but also in all the other acts which He manifested towards us. Is it a man-slayer who inhabits the prison? Yet let not us be weary in doing him good. Is it a tomb-breaker, or an adulterer? Let us pity not his wickedness, but his calamity. But often, as I before said, one will be found there worth ten thousand; and if thou goest continually to the prisoners, thou shalt not miss so great a prize. For as Abraham, by entertaining even common guests, once met with Angels, so shall we meet with great men too, if we make the action a business. And if I may make a strange assertion, he who entertains a great man is not so worthy of praise as he who receives the wretched and miserable. For the former hath, in his

Tit. 3, 3. Eph. 2, 3. c. 13, 14.

Homil. LX.

own life, no slight occasion of being well treated, but the other, rejected and given up by all, hath one only harbour, the pity of his benefactor; so that this most of all is pure kindness. He, moreover, who shews attention to an admired and illustrious man, doth it often for ostentation among men, but he who tends the abject and despairing, doth it only because of the command of God. Wherefore, if we make a feast, we are bidden to entertain the lame and halt, and if we do works of mercy, we are bidden to do them to the least and meanest. *For*, It saith, *inasmuch as ye have done it unto one of the least of these, ye have done it unto Me.* Knowing, therefore, the treasure which is laid up in that place[1], let us enter continually, and make it our business, and turn[2] there our eager feelings about theatres. If thou hast nothing to contribute, contribute the comfort of thy words. For God recompenseth not only him that feedeth, but him also who goeth in. When thou enterest and arousest the trembling and fearful soul, exhorting, succouring, promising assistance, teaching it true wisdom, thou shalt thence reap no small reward. For if thou shouldest speak in such manner outside the prison, many will even laugh, being dissipated[3] by their excessive luxury: but those who are in adversity, having their minds humbled, shall meekly attend to thy words, and praise them, and become better men. Since even when Paul preached, the Jews often derided him, but the prisoners listened with much stillness. For nothing renders the soul so fit for heavenly wisdom as calamity and temptation, and the pressure of affliction. Considering all these things, and how much good we shall work both to those within the prison, and to ourselves, by being continually mixed[4] up with them, let us there spend the time we used to spend in the market-place, and in unseasonable occupations, that we may both win them and gladden ourselves, and by causing God to be glorified, may obtain the everlasting blessings, through the grace and lovingkindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost, be glory for ever and ever. Amen.

Mat. 25, 45.

[1] i.e. the prison

[2] al. 'feed,' al. 'bury'

[3] διακεχυμένοι

[4] al. 'we mix'

HOMILY LXI.

JOHN x. 22—24.

And it was at Jerusalem the Feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about Him, and said unto Him, How long dost thou make us to doubt?

EVERY virtue is a good thing, but most of all gentleness and meekness. This sheweth us men; this maketh us to differ from wild beasts; this fitteth us to vie with Angels. Wherefore Christ continually expendeth many words about this virtue, bidding us be meek and gentle. Nor doth He merely expend words about it, but also teacheth it by His actions; at one time buffetted and bearing it, at another reproached and plotted against; yet again coming to those who plotted against Him. For those men who had called Him a demoniac, and a Samaritan, and who had often desired to kill Him, and had cast stones at Him, the same surrounded and asked Him, *Art thou the Christ?* Yet not even in this case did He reject them after so many and so great plots against Him, but answered them with great gentleness.

But it is necessary rather to enquire into the whole passage from the beginning.

It was, It saith, *at Jerusalem, the Feast of the dedication, and it was winter.* This feast was a great and national one. For they celebrated with great zeal the day on which the Temple was rebuilt, on their return from their long captivity

Homil. LXI.

in Persia. At this feast Christ also was present, for henceforth He continually abode in Judæa, because the Passion was nigh[1]. *Then came the Jews round about Him, and said, How long dost thou make us to doubt?*

[1] lit. 'at the doors'

If thou be the Christ, tell us plainly.

He did not reply, "What enquire ye[2] of Me? Often have ye called Me demoniac, madman, and Samaritan, and have deemed me an enemy of God, and a deceiver, and ye said but now, Thou bearest witness of thyself, thy witness is not true; how is it then that ye seek and desire to learn from Me, whose witness ye reject?" But He said nothing of the kind, although He knew that the intention with which they made the enquiry was evil. For their surrounding Him and saying, *How long dost thou make us to doubt?* seemed to proceed from a certain longing and desire of learning, but the intention with which they asked the question was corrupt and deceitful. For since His works admitted not of their slander and insolence, while they might attack His sayings by finding out in them a sense other than that in which they were spoken, they continually proposed questions, desiring to silence Him by means of His sayings; and when they could find no fault with His works, they wished to find a handle in His words. Therefore they said, *Tell us;* yet He had often told them. For He said to the woman of Samaria, *I Am that speak unto thee;* and to the blind man, *Thou hast both seen Him, and it is He that talketh with thee.* And He had told them also, if not in the same, at least in other words. And indeed, had they been wise, and had they desired to enquire aright, it remained for them to confess Him by words, since by works He had often proved the point in question. But now observe their perverse and disputatious temper. When He addresseth them, and instructeth them by His words, they say, *What sign shewest thou us?* But when He giveth them proofs by His works, they say to Him, *Art thou the Christ? Tell us plainly;* when the works cry aloud, they seek words, and when the words teach, then they betake themselves to works, ever setting themselves to the contrary. But that they enquired not for the sake of learning, the end shewed. For Him Whom they deemed to be so worthy of credit, as to receive

[2] or, 'What seek ye.'

c. 4, 26.

c. 9, 37.

c. 6, 30.

His witness of Himself, when He had spoken a few words they straightway stoned; so that their very surrounding and pressing upon Him was done with ill intent. JOHN X. 25.

And the mode of questioning was full of much hatred. *Tell us plainly, Art thou the Christ?* Yet He spake all things openly, being ever present at their feasts, and in secret He said nothing; but they brought forward words of deceit, *How long dost thou make us to doubt?* in order that having drawn Him out, they might again find some handle against Him. For that in every case they questioned Him not in order to learn, but to find fault with His words, is clear, not from this passage only, but from many others also. Since when they came to Him and asked, *Is it lawful to give tribute unto Cæsar or not?* when they spake about putting away a wife, when they enquired about her who, they said, had had seven husbands, they were convicted of bringing their questions to Him, not from desire of learning, but from an evil intention. But there He rebuked them, saying, *Why tempt ye Me, ye hypocrites?* shewing that He knew their secret thoughts, while here He said nothing of the kind; teaching us not always to rebuke those who plot against us, but to bear many things with meekness and gentleness. Mat. 22, 17. Mat. 19, 3. Mat. 22, 23.

Since then it was a sign of folly, when the works proclaimed Him aloud, to seek the witness of words, hear how He answereth them, at once hinting to them that they made these enquiries superfluously, and not for the sake of learning, and at the same time shewing that He uttered a voice plainer than that by words, namely, that by works.

Ver. 25. *I told you often*[1], He saith, *and ye believe not:* *the works that I do in My Father's Name, they are they that bear witness of Me.* [1] *I told you,* N. T.

A remark which the more tolerable among them continually made to one another; *A man that is a sinner cannot*[2] *do such miracles.* And again, *A devil cannot open the eyes of the blind:* and, *No man can do such miracles except God be with him.* And beholding the miracles that He did, they said, "Is not this the Christ?" Others said, *When Christ cometh, will He do greater miracles than those which this Man hath done?* And these very persons as many as then desired [2] *How can, &c.* N. T. c. 3, 2. c. 7, 31.

Homil. LXI. c. 6, 30. [2.]

to believe on Him, saying, *What sign shewest thou us, that we may see, and believe thee?* When then they who had not been persuaded by such great works, pretended that they should be persuaded by a bare word, He rebuketh their wickedness, saying, "If ye believe not My works, how will ye believe My words? so that your questioning is superfluous."

[1] *But ye, &c.* [2] *as I said unto you.*

Ver. 26. *But*, He saith, *I told you, and ye*[1] *believe not, because ye are not of My sheep*[2].

"For I on My part have fulfilled all that it behoved a Shepherd to do, and if ye follow Me not, it is not because I am not a Shepherd, but because ye are not My sheep.

[3] *and I know them.* [4] *and they shall never perish* [5] *shall.* [6] *My Father,* N. T.

Ver. 27—30. *For My sheep hear My voice*[3], *and follow Me; and I give unto them eternal life*[4]; *neither can*[5] *any man pluck them out of My hand. The Father*[6], *which gave them Me, is greater than all, and no man is able to pluck them out of My Father's hand. I and the Father are One.*

Observe how in renouncing He exciteth them to follow Him. "Ye hear Me not," He saith, "for neither are ye sheep, but they who follow, these are of the flock." This He said, that they might strive to become sheep. Then by mentioning what they should obtain, He maketh these men jealous, so as to rouse them, and cause them to desire such things.

"What then? Is it through the power of the Father that no man plucketh them away, and hast thou no strength, but art too weak to guard them?" By no means. And in order that thou mayest learn that the expression, *The Father which gave them to Me*, is used on their account, that they might not again call Him an enemy of God, therefore, after asserting that, *No man plucketh them out of My hand*, He proceedeth to shew, that His Hand and the Father's is One. Since had not this been so, it would have been natural for Him to say, "The Father which gave them to Me is greater than all, and no man can pluck them out of My hand." But He said not so, but, *out of My Father's Hand.* Then that thou mayest not suppose that He indeed is weak, but that the sheep are in safety through the power of the Father, He addeth, *I and the Father are One.* As though He had said, "I did not assert that on account of the Father no man plucketh them away, as though I were too weak to keep the

sheep. For I and the Father are One." Speaking here with reference to Power, for concerning this was all His discourse; and if the power[1] be the same, it is clear that the Essence is also. And when the Jews used ten thousand means, plotting and casting men out of their synagogues, He telleth them that all their contrivances are useless and vain; "For the sheep are in My Father's Hand;" as the Prophet saith, *Upon My Hand I have pictured thy walls.* Then to shew that the Hand is One, He sometimes saith that it is His own, sometimes the Father's. But when thou hearest the word "hand," do not understand any thing material, but the power, the authority. Again, if it was on this account that no one could pluck away the sheep, because the Father gave Him power, it would have been superfluous to say what follows, *I and the Father are One.* Since were He inferior to Him, this would have been a very daring saying, for it declares nothing else than an equality of power; of which the Jews were conscious, and took up stones to cast at Him. Yet not even so did He remove this opinion and suspicion; though if their suspicion were erroneous, He ought to have set them right, and to have said, "Wherefore do ye these things? I spake not thus to testify that my power and the Father's are equal;" but now He doth quite the contrary, and confirmeth their suspicion, and clencheth it, and that too when they were exasperated. For He maketh no excuse for what had been said, as though it had been said ill, but rebuketh them for not entertaining a right opinion concerning Him. For when they said,

John X. 33—36.

[1] i. e. of the Father and the Son.

Is. 49. 16.

v. 31.

Ver. 33—36[a]. *For a good work we stone thee not, but for blasphemy; and because that thou being a man makest thyself God:* hear His answer[b]; *If the Scripture called*[2] *them gods unto whom the word of God came*[c], *how say ye that I blaspheme, because I said, I am the Son of God?*

[2] *It called.*

What He saith is of this kind: "If those who have re-

[a] Ver. 31, 32, omitted. *Then the Jews took up stones again to stone Him. Jesus answered them, Many good works have I shewed you from My Father; for which of those works do ye stone Me?*

[b] Ver. 34, omitted. *Jesus answered them, Is it not written in your Law, I said, Ye are gods?*

[c] *And the Scripture cannot be broken: say ye of Him Whom the Father hath sanctified and sent into the world, Thou blasphemest, &c.* N. T. The comment looks as if this had been read.

Homil. LXI. ceived this honour by grace, are not found fault with for calling themselves gods, how can He Who hath this by nature deserve to be rebuked?" Yet He spake not so, but proved it at a later time, having first relaxed and yielded somewhat in His discourse, and said, *Whom the Father hath sanctified and sent.* And when He had softened their anger, He bringeth forward the plain assertion. For a while, that His speech might be received, He spoke in a humbler strain, but afterwards He raised it higher, saying,

Ver. 37, 38. *If I do not the works of My Father, believe Me not; but if I do, though ye believe not Me, believe the works.*

Seest thou how He proveth what I said, that He is in nothing inferior to the Father, but in every way equal to Him? For since it was impossible to see His Essence, from the equality and sameness of the works He affordeth a proof of unvaryingness as to Power. And what, tell me, shall we believe?

[3.] *That I am in the Father, and the Father in Me*[1].

"For I am nothing other than what the Father is, yet still Son; He nothing other than what I am, yet still Father. And if any man know Me, he knoweth the Father, and if he knoweth the Father[2], he hath learnt also the Son." Now were the power inferior, then also what relateth to the knowledge would be false, for it is not possible to become acquainted with one substance or power by means of another.

Ver. 39—41. *Therefore they sought again to take Him, but He escaped out of their hands, and went away again beyond Jordan, into the place where John at first baptized*[3]. *And many resorted unto Him, and said, John did no miracle, but all things that John spake of this Man were true.*

When He hath uttered any thing great and sublime, He quickly retireth, giving way to their anger, so that the passion may abate and cease through His absence. And thus He acted at that time. But wherefore doth the Evangelist mention the place? That thou mayest learn that He went there to remind them of the things there done and said by John, and of his testimony; at least when they came there, they straightway remembered John. Wherefore also they said, *John indeed did no miracle*, since how did it follow that they should add this, unless the place had brought the

[1] *that ye may know and believe that the Father is in Me, and I in Him.* N.T.

[2] Ben. omits, 'if He knoweth the Father.'

[3] *and there He abode.* N.T.

Baptist to their memory, and they had come to remember his testimony. And observe how they form incontrovertible syllogisms. *John indeed did no miracle,* "but this man doth," saith some one; "hence therefore his superiority is shewn. If therefore men[1] believed him who did no miracles, much more must they believe this man." Then, since it was John who bore the witness, lest his having done no miracle might seem to prove him unworthy of being a witness[2], they added, "Yet if he did no miracle, still he spake all things truly concerning this man;" no longer proving Christ to be trustworthy by means of John, but John to be so by what Christ had done.

JOHN X. 42.

[1] al. 'we'

[2] al. 'the testimony unworthy'

Ver. 42. *Many therefore believed on Him*[3].

[3] *on Him there.* N. T.

There were many things that attracted them. They remembered the words which John had spoken, calling Christ "mightier than himself," and "light," and "life," and "truth," and all the rest. They remembered the Voice which came down from heaven, and the Spirit Which appeared in the shape of a dove, and pointed Him out to all; and with this they recollected the demonstration afforded by the miracles, looking to which they were for the future established. "For," saith some one, "if it was right that we should believe John, much more ought we to believe this man; if him without miracles, much more this man, who besides the testimony of John, hath also the proof[4] from miracles." Seest thou how much the abiding in this place, and the being freed from the presence of evil men, profited them? wherefore Jesus continually leadeth and draweth them away from the company of those persons; as also He seemeth to have done under the old Covenant, forming and ordering the Jews in all points, in the desert, at a distance from the Egyptians.

[4] al. 'after the proof of his testimony and, &c.

And this He now adviseth us also to do, bidding us avoid public places, and tumults, and disturbances, and pray peacefully in the chamber. For the vessel which is free from confusion, sails with a fair wind, and the soul which is separated from worldly matters rests in harbour. Wherefore women ought to have more true wisdom than men, because they are for the most part riveted to keeping at home. So, for instance, Jacob was a plain[5] man, because he dwelt at

[5] ἄπλαστος.

Homil. LXI. home, and was free from the bustle of public life; for not without a cause hath Scripture put this, when It saith, *dwelling in a house.* "But," saith some woman, "even in a house there is great confusion." Yes, when thou wilt have it so, and bringest about thyself a crowd of cares. For the man who spends his time in the midst of the market-places and courts of justice is overwhelmed, as if by waves, by external troubles; but the woman who sits in her house as in some school of true wisdom, and collects her thoughts within herself, will be enabled to apply herself to prayers, and readings, and other heavenly wisdom. And as they who dwell in deserts have none to disturb them, so she being continually within can enjoy a perpetual calm. Nor even if at any time she need to go forth, is there then any cause for confusion. For the necessary occasions for a woman to leave her house are, either for the purpose of coming hither, or when the body need to be cleansed in the bath; but for the most part she sits at home, and it is possible for her both to be herself truly wise, and receiving her husband when agitated to calm and compose him, to abate the excess and fierceness of his thoughts, and so to send him forth again, having put off all the mischiefs which he collected from the market-place, and carrying with him whatever good he learnt at home. For nothing, nothing is more powerful than a pious and sensible woman to bring a man into proper order, and to mould his soul as she will. For he will not endure friends, or teachers, or rulers, as he will his partner advising and counselling him, since the advice carries even some pleasure with it, because she who gives the counsel is greatly loved. I could tell of many hard and disobedient men who have been softened in this way. For she who shares his table, his bed, and his embraces, his words and secrets, his comings in and goings out, and many other things, who is entirely given up[1] and joined to him, as it is likely that a body would be joined to a head, if she happen to be discreet and well attuned, will go beyond and excel all others in the management of her husband.

Gen. 25, 27.

[1] al. 'bound'

[4.] Wherefore I exhort women to make this their employment, and to give fitting counsel. For as they have great power for good, so have they also for evil. A woman

destroyed Absalom, a woman destroyed Amnon, a woman was like to have destroyed Job, a woman rescued Nabal from the slaughter. Women have preserved whole nations; for Deborah and Judith exhibited successes worthy of men; so also do ten thousand other women. Wherefore Paul saith, *For what knowest thou, O wife, whether thou shalt save thy husband?* And in those times we see Persis and Mary and Priscilla taking part in the labours[1] of the Apostles; whom we[2] also needs must imitate, and not by words only, but also by actions, bring into order him that dwelleth with us. But how shall we instruct him by our actions? When he sees that thou art not evilly disposed, not fond of expense or ornament, not demanding extravagant supplies of money, but content with what thou hast, then will he endure thee counselling him. But if thou art wise in word, and in actions doest the contrary, he will condemn thee for very foolish talking. But when together with words thou affordest him also instruction by thy works, then will he admit thee and obey thee the more readily; as when thou desirest not gold, nor pearls, nor costly clothing, but instead of these, modesty, sobriety, kindness; when thou exhibitest these virtues on thy part and requirest them on his. For if thou must needs do somewhat to please thy husband, thou shouldest adorn thy soul, not adorn and so spoil thy person. The gold which thou puttest about thee will not make thee so lovely and desirable to him, as modesty and kindness towards himself, and a readiness to die for thy partner; these things most subdue men. Indeed, that splendor of apparel even displeases him, as straitening his means, and causing him much expense and care; but those things which I have named will rivet a husband to a wife; for kindness and friendship and love cause no cares, give rise to no expense, but quite the contrary. That outward adornment becomes palling by use, but that of the soul blooms day by day, and kindles a stronger flame. So that if thou wouldest please thy husband, adorn thy soul with modesty, piety, and management of the house. These things both subdue him more, and never cease. Age destroys not this adornment, sickness wastes it not. The adornment of the body length of time is wont to undo, sickness and many other

John x. 42.

1 Cor. 7, 16. Rom. 16.

[1] σκαμμάτων. 'the arena,' hence any severe labour.

[2] Ben. 'you.'

Homil. LXI. things to waste, but what relates to the soul is above all this. That adornment causes envy, and kindles jealousy, but this is pure from disease, and free from all vainglory. Thus will matters at home be easier, and your income without trouble, when the gold is not laid on about your body or encircling your arms, but passes on[1] to necessary uses, such as the feeding of servants, the necessary care of children, and other useful purposes. But if this be not the case, if the (wife's) face be covered with ornaments, while the (husband's) heart is pressed by anxiety, what profit, what kind of advantage is there? The one being grieved allows not the marvellous beauty of the other to be seen. For ye know, ye know that though a man see the most beautiful of all women, he cannot feel pleasure at the sight while his soul is sorrowful, because in order to feel pleasure a man must first rejoice and be glad. And when all his gold is heaped together to adorn a woman's body, while there is distress in his dwelling, her partner can have no pleasure. So that if we desire to be agreeable to our husbands, let us give them pleasure; and we shall give them pleasure, if we remove our ornaments and fineries. For all these things at the actual time of marriage appear to afford some delight, but this afterwards fades by time. Since if when the heaven is so beautiful, and the sun, to which thou canst not name any body that is equal, so bright, we admire them less from habitually seeing them, how shall we admire a body tricked out with gewgaws? These things I say, desiring that you should be adorned with that wholesome adornment which Paul enjoined; *Not with gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.* But dost thou wish to please strangers, and to be praised by them? Then assuredly this is not the desire of a modest woman. However, if thou wishest it, by doing as I have said, thou wilt have strangers also to love thee much, and to praise thy modesty. For the woman who adorns her person no virtuous and sober person will praise, but the intemperate and lascivious; nay, rather neither will these praise her, but will even speak vilely of her, having their eyes inflamed by the wantonness displayed about her; but the other all will approve, both the one sort

[1] al. 'goes forward'

1 Tim. 2, 9. 10.

and the other, because they receive no harm from her, but even instruction in heavenly wisdom. And great shall be her praise from men, and great her reward with God. After such adornment then let us strive, that we may live here without fear, and may obtain the blessings which are to come; which may we all obtain through the grace and lovingkindness of our Lord Jesus Christ, to Whom be glory for ever and ever. Amen.

JOHN X. 42.

HOMILY LXII.

JOHN xi. 1, 2.

Now a certain man was sick, named Lazarus, of Bethany, of the town of Mary and her sister Martha. It was that Mary which anointed the Lord with ointment[1].

[1] [*and wiped His feet with her hair, whose brother Lazarus was sick.*] N. T.

MANY men, when they see any of those who are pleasing to God suffering any thing terrible, as, for instance, having fallen into sickness, or poverty, and any other the like, are offended, not knowing that to those especially dear to God it belongeth to endure these things; since Lazarus also was one of the friends of Christ, and was sick. This at least they who sent said, *Behold, he whom Thou lovest is sick.* But let us consider the passage from the beginning. *A certain man*, It saith, *was sick, Lazarus of Bethany.* Not without a cause nor by chance hath the writer mentioned whence Lazarus was, but for a reason which he will afterwards tell us. At present let us keep to the passage before us. He also for our advantage informeth us who were Lazarus' sisters; and, moreover, what Mary had more (than the other), going on to say, *It was that Mary which anointed the Lord with ointment.* Here some doubting[2] say, "How did the Lord endure that a woman should do this?" In the first place then it is necessary to understand, that this is not the harlot mentioned in Matthew, or the one in Luke, but a different person; they were harlots full of many vices, but she was both grave and earnest; for she shewed her earnestness about the entertainment of Christ. The Evangelist also means to shew, that the sisters too loved Him,

[2] al. 'make a question.'

Mat. 26, 7. Luke 7, 37.

yet He allowed Lazarus to die. But why did they not, like the centurion and the nobleman, leave their sick brother, and come to Christ, instead of sending? They were very confident in Christ, and had towards Him a strong familiar feeling. Besides, they were weak women, and oppressed with grief; for that they acted not in this way as thinking slightly of Him, they afterwards shewed. It is then clear, that this Mary was not the harlot. "But wherefore," saith some one, "did Christ admit that harlot?" That He might put away her iniquity; that He might shew His lovingkindness; that thou mightest learn that there is no malady which prevaileth over His goodness. Look not therefore at this only, that He received her, but consider the other point also, how He changed her. But, (to return,) why doth the Evangelist relate this history to us? Or rather, what doth he desire to shew us by saying,

JOHN XI. 3—5.

Ver. 5.[1] *Jesus loved Martha, and her sister, and Lazarus.*

[1] Transposed.

That we should never be discontented or vexed if any sickness happen to good men, and such as are dear to God.

Ver. 3.[2] *Behold, he whom thou lovest is sick.*

[2] *Therefore his sisters sent unto Him, saying, &c.* N.T.

They desired to draw on Christ to pity, for they still gave heed to Him as to a man. This is plain from what they say, *If thou hadst been here, he*[3] *had not died*, and from their saying, not, "Behold, Lazarus is sick," but, *Behold, he whom thou lovest is sick.* What then said Christ?

[3] *our brother* N.T.

Ver. 4. *This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.*

Observe how He again asserteth that His glory and the Father's is One; for after saying *of God*, He hath added, *that the Son of God might be glorified.*

This sickness is not unto death. Since He intended to tarry two days where He was, He for the present sendeth away the messengers with this answer. Wherefore we must admire Lazarus' sisters, that after hearing that the sickness was *not unto death*, and yet seeing him dead, they were not offended, although the event had been directly contrary. But even so they came to Him[4], and did not think that He had spoken falsely.

[4] al. to the Lord.

The expression *that* in this passage denotes not cause, but consequence; the sickness happened from other causes, but He used it for the glory of God.

HOMIL. LXII.

Ver. 6. *And having said this, He tarried two days*[a].

Wherefore tarried He? That Lazarus might breathe his last, and be buried; that none might be able to assert that He restored him when not yet dead, saying that it was a lethargy, a fainting, a fit[1], but not death. On this account He tarried so long, that corruption began, and they said, *He now stinketh.*

[1] κατα-γωγὴ

Ver. 7. *Then saith He to His disciples, Let us go into Judea*[2].

[2 *again*] N. T.

Why, when He never in other places told them beforehand where He was going, doth He tell them here? They had been greatly terrified, and since they were in this way disposed, He forewarneth them, that the suddenness might not trouble them. What then say the disciples?

Ver. 8. *The Jews of late sought to stone Thee, and goest Thou thither again?*

They therefore had feared for Him also, but for the more part rather for themselves; for they were not yet perfect. So Thomas, shaking with fear, said, *Let us go, that we also may die with Him*, because Thomas was weaker and more unbelieving[3] than the rest. But see how Jesus encourageth them by what He saith.

v. 16.

[3] al. 'more cowardly'

Ver. 9. *Are there not twelve hours of the day*[b]*?*

He either saith this[4], that "he who is conscious to himself of no evil, shall suffer nothing dreadful; only he that doeth evil shall suffer, so that we need not fear, because we have done nothing worthy of death;" or else that, "he who *seeth the light of this world* is[5] in safety; and if he that seeth the light of this world is in safety, much more he that is with Me, if he separate not himself from Me." Having encouraged them by these words, He addeth, that the cause of their going thither was pressing, and sheweth them that they were about to go not unto Jerusalem, but unto Bethany.

[4] al. 'and this He said desiring to shew'

[5] al. 'shall be'

Ver. 11, 12. *Our friend Lazarus*, He saith, *sleepeth, but I go that I may awake him out of sleep.*

That is, "I go not for the same purpose as before, again to reason and contend with the Jews, but to awaken our friend."

[a] v. 6. *when He had heard therefore that he was sick, He abode two days still in the same place where He was.* N. T.

[b] v. 9, 10. *If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.* N. T.

Ver. 12. *Then said His disciples, Lord, if he sleep he shall do well.* JOHN XI. 12—16.

This they said not without a cause, but desiring to hinder the going thither. "Sayest Thou," asks one of them, "that he sleepeth? Then there is no urgent reason for going." Yet on this account He had said, *Our friend*, to shew that the going there was necessary. When therefore their disposition [2.] was somewhat reluctant, He said,

Ver. 14.[c] *He is dead.*

The former word He spake, desiring to prove that He loved not boasting; but since they understood not, He added, *He is dead.*

Ver. 15. *And I am glad for your sakes.*

Why *for your sakes?* "Because I have forewarned you of his death, not being there, and because when I shall raise him again, there will be no suspicion of deceit." Seest thou how the disciples were yet imperfect in their disposition, and knew not His power as they ought? and this was caused by interposing terrors, which troubled and disturbed their souls. When He said, *He sleepeth*, He added, *I go to awake him;* but when He said, *He is dead*, He added not, "I go to raise him;" for He would not foretel in words what He was about to establish certainly by works, every where teaching us not to be vainglorious, and that we must not make promises without a cause. And if He did thus in the case of the centurion when summoned, (for He said, *I will come and heal him*,) it was to shew the faith of the centurion that He said this. If any one ask, "How did the disciples imagine sleep? How did they not understand that death was meant from His saying, *I go to awake him?* for it was folly if they expected that He would go fifteen stadia to awake him;" we would reply, that they deemed this to be a dark saying, such as He often spake to them. Matt. 8, 7.

Now they all feared the attacks of the Jews, but Thomas above the rest; wherefore also he said,

Ver. 16. *Let us go, that we also may die with Him.*

[c] v. 13—15. *Howbeit, Jesus spake of his death, but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go to him.* N. T.

HOMIL. LXII.

Some say that he desired himself to die; but it is not so; the expression is rather one of cowardice. Yet he was not rebuked, for Christ as yet supported his weakness, but afterwards he became stronger than all, and invincible[1]. For the wonderful thing is this; that we see one who was so weak before the Crucifixion, become after the Crucifixion, and after having believed in the Resurrection, more zealous than any. So great was the power of Christ. The very man who dared not go in company with Christ to Bethany, the same while not seeing Christ ran[2] well nigh through the inhabited world, and dwelt in the midst of nations that were full of murder, and desirous to kill him.

[1] ἄληπτος.

[2] al. 'alone ran'

But if Bethany was *fifteen furlongs off*, which is two miles, how was Lazarus *dead four days*[d]? Jesus tarried two days, on the day before those two one had come with the message[3], (on which same day Lazarus died,) then in the course of the fourth day He arrived. He waited to be summoned, and came not uninvited on this account, that no one might suspect what took place; nor did those women who were beloved by Him come themselves, but others were sent.

[3] i. e. that Lazarus was sick

Ver. 18. *Now Bethany was*[4] *about fifteen furlongs off.*

[4] *nigh unto Jerusalem*, N. T.

Not without cause doth he mention this, but desires to inform us that it was near, and that it was probable on this account that many would be there. He therefore declaring this adds,

Ver. 19. *Many of the Jews came*[5] *to comfort them*[6].

[5] [*To Martha and Mary*] N. T.

[6] [*concerning their brother*] N. T.

But how should they comfort women beloved of Christ, when[e] they had agreed, that if any should confess Christ, he should be put out of the synagogue? It was either because of the grievous nature of the calamity, or that they respected them as of superior birth, or else these who came were not the wicked sort, many at least even of them believed. The Evangelist mentions these circumstances, to prove that Lazarus was really dead.

But why did not [Martha,] when she went to meet Christ[f], take her sister with her? She desired to meet with Him

[d] v. 17. *Then when Jesus came, He found that he had lain in the grave four days already.*

[e] Ben. has a different reading, with no variety of sense.

[f] v. 20. *Then Martha, when she heard that Jesus was coming, went and met Him, but Mary sat in the house.*

apart, and to tell Him what had taken place. But when He had brought her to good hopes, she went and called Mary, who met Him while her grief was yet at its height. Seest thou how fervent her love was? This is the Mary of whom He said, *Mary hath chosen that good part.* "How then," saith one, "doth Martha appear more zealous?" She was not more zealous, but it was because the other had not yet been informed[1], since Martha was the weaker. For even when she had heard such things from Christ, she yet speaks in a grovelling manner, *By this time he stinketh, for he hath been dead four days.* But Mary, though she had heard nothing, uttered nothing of the kind, but at once believing[2], saith[g],

John XI. 21—23.

Luke 10, 42.

[1] al. had not yet heard

v. 39.

[2] al. 'but believed, saying,'

Ver. 21. *Lord, if Thou hadst been here, my brother had not died.*

See how great is the heavenly wisdom of the women, although their understanding be weak. For when they saw Christ, they did not break out into mourning and wailing and loud crying, as we do when we see any of those we know coming in upon our grief; but straightway they reverence their Teacher. So then both these sisters believed in Christ, but not in a right way; for they did not yet certainly know[3] either that He was God, or that He did these things by His own power and authority; on both which points He taught them. For they shewed their ignorance of the former, by saying, *If thou hadst been here, our brother had not died;* and of the latter, by saying[h],

[3] al. 'they know not yet

Ver. 22. *Whatsoever[i] thou wilt ask of God, He will give it thee.*

As though they spoke of some virtuous and approved mortal. But see what Christ saith;

Ver. 23. *Thy brother shall rise again.*

He thus far refuteth the former saying, *Whatsoever thou wilt ask;* for He said not, "I ask," but what? *Thy brother shall rise again.* To have said, "Woman, thou still lookest below, I need not the help of another, but do all of Myself," would have been grievous, and a stumblingblock in her way,

[g] The words are used by Martha also; but she afterwards implies want of faith.

[h] al. and that they knew not, is manifest from their saying, *If Thou* &c. and from their adding, *Whatsoever,* &c.

[i] *But I know that even now, whatsoever &c.* N. T.

HOMIL. LXII. but to say, *He shall rise again*, was the act of one who chose a middle mode of speech[1]. And by means of that which follows, He alluded to the points I have mentioned; for when Martha saith,

Ver. 24. *I know that he shall rise again*[2] *in the last day*, to prove more clearly His authority, He replieth,

Ver. 25. *I am the Resurrection and the Life.*

Shewing that He needed no other to help Him, if so be that He Himself is the Life; since if He needed another[3], how could He be *the Resurrection and the Life?* Yet He did not plainly state this, but merely hinted it. But when she saith again, *Whatsoever thou wilt ask*, He replieth,

He that believeth in Me, though he were dead, yet shall he live.

Shewing that He is the Giver of good things, and that we must ask of Him.

Ver. 26. *And whosoever liveth and believeth in Me, shall never die.*

Observe how He leadeth her mind upward; for to raise Lazarus was not the only thing sought; it was necessary that both she and they who were with her should learn the Resurrection. Wherefore before the raising of the dead He teacheth heavenly wisdom by words. But if He is *the Resurrection*, and *the Life*, He is not confined by place, but, present every where, knoweth how to heal. If therefore they had said, as did the centurion, *Speak the word, and my servant shall be healed*, He would have done so; but since they summoned Him to them, and begged Him to come, He condescendeth in order to raise them from the humble opinion they had formed of Him, and cometh to the place. Still while condescending, He shewed that even when absent He had power to heal. On this account also He delayed, for the mercy would not have been apparent as soon as it was given, had there not been first an ill savour (from the corpse). But how did the woman know that there was to be a Resurrection? They[4] had heard Christ say many things about the Resurrection, yet still she now desired to see Him. And observe how she still lingers below; for after hearing, *I am the Resurrection and the Life*, not even so did she say, "Raise him," but,

[1] Ben. 'fitly made the saying of a middle character.'

[2] [*in the Resurrection*] N. T.

[3] al. 'other help,' al. 'helper'

Matt. 8, 8.

[4] al. 'she'

Ver. 27. *I believe that Thou art the Christ, the Son of God.* JOHN XI. 27.

What is Christ's reply? *He that believeth on Me, though he were dead, yet shall he live*[1], (here speaking of this death which is common to all[2].) *And whosoever liveth and believeth on Me, shall never die*, signifying that other death. "Since then I am the Resurrection and the Life, be not thou troubled, though thy brother be already dead, but believe, for this is not death." For a while He comforted her on what had happened, and gave her glimpses of hope, by saying, *He shall rise again*, and, *I am the Resurrection;* and that having risen[3] again, though he should again die, he shall suffer no harm, so that it needs not to fear this death. What He saith is of this kind: "Neither is this man dead, nor shall ye die." *Believest thou this?* She saith, *I believe that Thou art the Christ, the Son of God.*

[1] from v. 25.
[2] or, 'of this death.' v. 26.
[3] or, one who has risen.

Which should come into the world.

The woman seems to me not to understand the saying; she was conscious that it was some great thing, but did not perceive the whole meaning, so that when asked one thing, she answered another. Yet for a while at least she had this gain, that she moderated her grief; such was the power of the words of Christ. On this account Martha went forth first, and Mary followed. For their affection to their Teacher did not allow them strongly to feel their present sorrow; so that the minds of these women were truly wise as well as loving.

[4.] But in our days, among our other evils there is one malady very prevalent among our women; they make a great show in their dirges and wailings, baring[4] their arms, tearing their hair, making furrows down their cheeks. And this they do, some from grief, others from ostentation and rivalry, others from wantonness; and they bare their arms, and this too in the sight of men. What doest thou, woman? Dost thou strip thyself in unseemly sort, tell me, thou who art a member of Christ, in the midst of the market-place, when men are present there? Dost thou pluck thy hair, and rend thy garments, and wail loudly[5], and join the dance, and keep throughout a resemblance to Bacchanalian women, and dost thou not think that thou art offending God? What madness is this! Will not the heathen[6] laugh? Will they

[4] al. 'making bloody.'
[5] al. 'and raise loud wailings, and leap.'
[6] lit. 'Greeks'

Homil. LXII.

not deem our doctrines fables? They will say, "There is no resurrection—the doctrines of the Christians are mockeries, trickery, and contrivance. For their women lament as though there were nothing after this world; they give no heed to the words engraven in their books; all those words are fictions, and these women shew that they are so. Since had they believed that he who hath died is not dead, but hath removed to a better life, they would not have mourned him as no longer being, they would not have thus beaten themselves[1], they would not have uttered such words as these, full of unbelief, "I shall never see thee more, I shall never more regain thee," all their religion is a fable, and if the very chief of good things is thus wholly disbelieved by them, much more the other things which are reverenced among them. "The heathen[2] are not so womanish, among them many have practised heavenly wisdom; and a woman hearing that her child had fallen in battle, straightway asked, "And in what state are the affairs of the city?" Another truly wise, when being garlanded[3] he heard that his son had fallen for his country, took off the garland, and asked which of the two; then when he had learnt which it was, immediately put the garland on again. Many also gave their sons and their daughters for slaughter in honour of their evil deities; and Lacedæmonian women exhort their sons either to bring back their shield safe from war, or to be brought back dead upon it. Wherefore I am ashamed that the heathen shew true wisdom in these matters, and we act unseemly. Those who know nothing about the Resurrection act the part of those who know; and those who know, the part of those who know not. And oftentimes many do through shame of men what they do not for the sake of God. For women of the higher class neither tear[4] their hair nor bare their arms; which very thing is a most heavy charge against them, not because they do not strip themselves, but because they act as they do not through piety, but that they may not be thought to disgrace themselves. Is their shame stronger than grief, and the fear of God not stronger? And must not this deserve severest censure? What the rich women do because of their riches, the poor ought to do through fear of God; but at present it is quite the contrary; the rich act wisely through vain glory,

[1] al. 'have been thus inflamed.'

[2] lit. Greeks.

[3] i. e. about to sacrifice.

[4] al. 'loosen.'

the poor through littleness of soul act unseemly. What is worse than this anomaly? We do all for men, all for the things of earth. And these people utter words full of madness and much ridicule. The Lord saith indeed, *Blessed are they that mourn*, speaking of those who mourn[1] for their sins; and no one mourneth that kind of mourning, nor careth for a lost soul; but this other we were not bidden to practise, and we practise it[2]. "What then?" saith some one, "Is it possible being man not to weep?" No, neither do I[3] forbid weeping, but I forbid the beating yourselves, the weeping immoderately[4]. I am neither brutal nor cruel. I know that our nature asks[5] and seeks for its friends and daily companions; it cannot but be grieved. As also Christ shewed, for He wept over Lazarus. So do thou; weep, but gently, but with decency, but with the fear of God. If so thou weepest, thou dost so not as disbelieving the Resurrection, but as not enduring the separation. Since even over those who are leaving us, and departing to foreign lands, we weep, yet we do this not as despairing. And so do thou weep, as if thou wert sending one on his way to another land. These things I say, not as giving a rule of action, but as condescending (to human infirmity). For if the dead man have been a sinner, and one who hath in many things offended God, it behoveth to weep; (or rather not to weep only, since that is of no avail to him, but to do what one can to procure[6] some comfort for him by almsgivings and offerings[7];) but it behoveth also to rejoice at this, that his wickedness hath been cut short. If he have been righteous, it again[8] behoveth to be glad, that what is his is now placed in security, free from the uncertainty of the future; if young, that he hath been quickly delivered from the common evils of life; if old, that he hath departed after taking to satiety that which is held desirable. But thou, neglecting to consider these things, incitest thy handmaidens to act as mourners, as if forsooth thou wert honouring the dead, when it is an act of extreme dishonour[9]. For honour to the dead is, not wailings and lamentings, but hymns and psalmodies and an excellent life. The good man when he departeth, shall depart with angels, though no man be near his remains; but the corrupt, though he have a city to attend his funeral, shall be nothing profited.

John XI. 27.

Mat. 5, 4.

[1] al. 'bewail.'

[2] al. 'to mourn, and we mourn it.'

[3] al. 'why, do I.'

[4] al. 'I forbid not to grieve, but I forbid to act unseemly.'

[5] [5.] or, 'is overcome.'

[6] al. 'give.'

[7] see Hom. XII. p. 101. and note.

[8] al. 'more'

[9] al. 'folly.' al. 'madness.'

HOMIL. LXII.

Wilt thou honour him who is gone? Honour him in another way, by alms-deeds, by acts of beneficence and public service[1]. What avail the many lamentations? And I have heard also another grievous thing, that many women attract lovers by their sad cries, acquiring by the fervour of their wailings a reputation for affection to their husbands. O devilish purpose! O Satanic invention[2]! How long are we but dust and ashes, how long but blood and flesh? Look we up to heaven, take we thought of spiritual things[3]. How shall we be able to rebuke the heathen[4], how to exhort them, when we do such things? How shall we dispute with them concerning the Resurrection? How about the rest of heavenly wisdom? How shall we ourselves live without fear? Knowest thou not that of grief[5] cometh death? for grief darkening[6] the seeing part of the soul not only hindereth it from perceiving any thing that it ought, but also worketh it great mischief. In one way then we offend God, and advantage neither ourselves nor him who is gone; in the other we please God, and gain honour among men. If we sink not down ourselves, He will soon remove the remains of our despondency; if we are discontented, He permitteth us to be given up to grief. If we are thankful, we shall not despond. "But how," saith some one, "is it possible not to be grieved, when one has lost a son or daughter or wife?" I say not, "not to grieve," but "not to do so immoderately." For if we consider that God hath taken away, and that the husband or son which we had was mortal, we shall soon receive comfort. To be discontented is the act of those who seek for something higher than their nature. Thou wast born man, and mortal; why then grievest thou that what is natural hath come to pass? Grievest thou that thou art nourished by eating? Seekest thou to live without this[7]? Act thus also in the case of death, and being mortal seek not as yet for immortality. Once for all this thing hath been appointed. Grieve not therefore, nor play the mourner, but submit to laws laid on all alike. Grieve for thy sins; this is good mourning, this is highest wisdom. Let us then mourn for this cause continually, that we may obtain the joy which is there, through the grace and lovingkindness of our Lord Jesus Christ, to Whom be glory for ever and ever. Amen.

[1] λειτουργίας

[2] al. thought

[3] al. consider the spiritual

[4] lit. Greeks

[5] al. 'for of grief'

[6] al. 'it darkens'

[7] al. 'without meat'

HOMILY LXIII.

JOHN xi. 30, 31.

Now Jesus was not yet come into the town, but was in that place where Martha met Him. The Jews then which were with her, and what follows[a].

A GREAT good is philosophy; the philosophy, I mean, which is with us. For what the heathen have is words and fables only; nor have these fables any thing truly wise[1] in them; since every thing among those men is done for the sake of reputation. A great good then is true wisdom, and even here[2] returns to us a recompense. For he that despises wealth, from this at once reaps advantage[3], being delivered from cares which are superfluous and unprofitable[4]; and he that tramples upon glory from this at once receives his reward, being the slave of none, but free with the real freedom; and he that desires heavenly things hence receives his recompense, regarding present things as nothing, and being easily superior to every grief. Behold, for example, how this woman by practising true wisdom even here received her reward. For when all were sitting by her as she mourned and lamented, she did not wait that the Master should come to her, nor did she maintain what might have seemed her due, nor was she restrained by her sorrow, (for, in addition to the other wretchedness, mourning women have this malady, that they wish to be made much of on account of their ease,) but she was

[1] al. 'any real wisdom'

[2] ἐνταῦθεν.

[3] al. 'good.'

[4] al. 'senseless.'

[a] v. 31. *The Jews then which were with her, when they saw Mary that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.*

Homil. LXIII.

not at all so affected; as soon as she heard, she quickly came to Him[1]. *Jesus was not yet come into the town*[2]. He proceeded somewhat slowly, that He might not seem to fling Himself upon the miracle, but rather to be[3] entreated by them. At least, it is either with an intention of implying this that the Evangelist has said the, *riseth up quickly*, or else he sheweth that she ran so as to anticipate Christ's arrival. She came not alone, but drawing after her the Jews that were in the house. Very wisely did her sister call[4] her secretly, so as not to disturb those who had come together, and not mention the cause either; for assuredly many would have gone back, but now as though she were going to weep, all followed her. By these means again it is proved[5] that Lazarus was dead.

[1] al. 'but rising straightway went to meet Him.'
[2] al. 'the place.'
[3] al. 'being.'
[4] al. 'speak to.'
[5] al. 'perhaps it is proved.'

Ver. 32. *And she fell at His feet*[b].

She is more ardent than her sister. She regarded not the multitude, nor the suspicion which they had concerning Him, for there were many of His enemies, who said, *Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?* but cast out all mortal things in the presence of her Master, and was given up to one thing only, the honour of that Master. And what saith she?

v. 37.

Lord, if Thou hadst been here, my brother had not died.

What doth Christ? He converseth not at all with her for the present, nor saith to her what He said to her sister, (for a great multitude was by, and this was no fit time for such words,) He only acteth measurably and condescendeth; and to prove His human nature, weepeth in silence, and deferreth the miracle for the present. For since that miracle was a great one, and such as He seldom wrought, and since many were to believe[6] by means of it, lest to work it without their presence should prove a stumbling-block to the multitude, and so they should gain nothing by its greatness, in order that He might not lose the quarry[7], He draweth to Him many witnesses by His condescension, and sheweth proof of[8] His human nature. He weepeth, and is troubled; for grief is wont to stir up the feelings. Then rebuking those

[6] al. 'they were about to gain much'
[7] τὴν θήραν
[8] al. 'sheweth for a time'

[b] Ver. 32, 33. *Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him. Lord, if Thou hadst been here my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and troubled Himself.*

feelings, (for He *groaned*[1] *in spirit* meaneth, "restrained His trouble,") He asked,

JOHN XI. 34—37.

[1] Ἐνεβριμήσατο.

Ver. 34. *Where have ye laid him?*

So that the question might not be attended with lamentation. But why doth He ask? Because He desired not to cast Himself on (the miracle), but to learn all from them, to do all at their invitation, so as to free the miracle from any suspicion.

They say unto Him, Come and see.

Ver. 35. *Jesus wept.*

Seest thou that He had not as yet shewn any sign of the raising, and goeth not as if to raise Lazarus, but as if to weep? For the Jews shew that He seemed to them to be going to bewail, not to raise him; at least they said,

Ver. 36, 37. *Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?*

Not even amid calamities did they relax their wickedness. Yet what He was about to do was a thing far more wonderful; for to drive away death when it hath come and conquered, is far more than to stay it when coming on. They therefore slander Him by those very points through which they ought to have marvelled at His power. They allow for the time that He opened the eyes of the blind, and when they ought to have admired Him on account of that miracle, they, by means of this latter case, cast a slur upon it, as though it had not even taken place. And not from this only are they shewn to be all corrupt, but because when He had not yet come, nor exhibited any action, they prevent Him with their accusations without waiting the end of the matter. Seest thou how corrupt was their judgment?

[2.] He cometh then to the tomb; and again[a] rebuketh His feelings. Why doth the Evangelist carefully in several places mention that *He wept*, and that, *He groaned*[2]? That thou mayest learn that He had of a truth put on our nature. For when this Evangelist is remarkable for uttering great things concerning Christ more than the others, in matters relating to the body, here he also speaketh much more humbly

[2] al. 'rebuked.'

[a] Ver. 38. *Jesus therefore, again groaning in Himself, cometh to the grave. It was a cave, and a stone lay upon it.*

HOMIL. LXIII.

than they[1]. For instance, concerning His death he hath said nothing of the kind; the other Evangelists declare that He was exceeding sorrowful, that He was in an agony; but John, on the contrary, saith, that He even cast the officers backwards. So that he hath made up here what is omitted there, by mentioning His grief. When speaking of His death, Christ saith, *I have power to lay down My life*, and then He uttereth no lowly word; therefore at the Passion they[2] attribute to Him much that is human, to shew the reality of the Dispensation. And Matthew proves this by the Agony, the trouble, the trembling[3], and the sweat; but John by His sorrow. For had He not been of our nature, He would not once and again have been mastered by grief. What did Jesus? He made no defence with regard to their charges; for why should He silence by words those who were soon to be silenced by deeds? a means less annoying, and more adapted to shame them.

[1] al. 'all things more humble'

c. 10,18.

[2] i. e. the other Evangelists.

[3] Ben. omits 'the trembling.'

Ver. 39. *He saith, Take ye away the stone.*

Why did not He when at a distance summon Lazarus, and place him before their eyes? Or rather, why did He not cause him to arise while the stone yet lay on the grave? For He Who was able by His voice to move a corpse, and to shew it again endowed with life, would much more by that same voice have been able to move a stone; He who empowered by His voice one bound and entangled in the grave-clothes to walk, would much more have been able to move a stone; why then did He not so? In order to make them witnesses of the miracle; that they might not say as they did in the case of the blind man, "It is he," "It is not he." For their hands[4] and their coming to the tomb testified that it was indeed he. If they had not come, they might have deemed that they saw a vision, or one man in place of another. But now the coming to the place, the raising the stone, the charge given them to loose the dead man bound in grave-clothes from his bands; the fact that the friends who bore him from the tomb, knew from the grave-clothes[5] that it was he; that his sisters were not left behind; that one of them said, *He now stinketh, for he hath been dead four days;* all these things, I say, were sufficient to silence the ill-disposed, as they were made witnesses of the

[4] i. e. which raised the stone.

[5] al. garments.

miracle. On this account He biddeth them take away the stone from the tomb, to shew that He raiseth the man. On this account also He asketh, *Where have ye laid him?* that they who said, *Come and see*, and who conducted Him, might not be able to say that He had raised another person; that their voice and their hands might bear witness, (their voice by saying, *Come and see*, their hands by lifting the stone, and loosing the grave-clothes,) as well as their eyes and ears, (the one by hearing His voice, the other by seeing Lazarus come forth,) and their smell also by perceiving the ill odour, for Martha said, *He now stinketh, for he hath been dead four days.*

JOHN XI. 39. 40.

Therefore I said with good reason, that the woman did not at all understand Christ's words, *Though he were dead, yet shall he live.* At least observe, that she speaketh as though the thing were impossible on account of the time which had intervened. For indeed it was a strange thing to raise a corpse which had been dead four days, and was corrupt. To the disciples Jesus said, *That the Son of Man may be glorified*, referring to Himself; but to the woman, *Thou shalt see the glory of God*, speaking of the Father. Seest thou that the weakness of the hearers is the cause of the difference of the words? He therefore remindeth her of what He had spoken unto her, well nigh rebuking her, as being forgetful. Yet He did not wish at present to confound the spectators, wherefore He saith[1],

[1] al. 'saith gently'

Ver. 40. *Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?*

A great blessing truly is faith, great, and one which makes great those who hold it rightly with (good) living[2]. By this men (are enabled) to do the things of God in His[3] name. And well did Christ say[4], *If ye have faith ye shall say unto this mountain, Remove, and it shall remove;* and again, *He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do.* What meaneth He by *greater?* Those which the disciples are seen after this to work. For even the shadow of Peter raised a dead man; and so the power of Christ was the more proclaimed. Since it was not so wonderful that He while alive should work miracles, as that when He was dead others should be enabled

[2] Ben. 'great and causing many blessings'
[3] Jesus'
[4] al. *If ye believe*, It saith&c. Matt. 17, 20. c. 14, 12.

HOMIL. LXIII.

to work in His name greater than He wrought. This was an indisputable proof of the Resurrection; nor if (that Resurrection) had been seen by all, would it have been equally believed. For men might have said that it was an appearance, but one who saw that by His name alone greater miracles were wrought than when He conversed with men, could not disbelieve unless he were very senseless. A great blessing then is faith when it arises from glowing feelings, great love[1], and a fervent soul; it makes us truly wise, it hides our human meanness, and leaving reasonings beneath, it philosophizes about things in heaven; or rather what the wisdom of men cannot discover[2], it abundantly comprehends and succeeds in. Let us then cling to this, and not commit to reasonings[3] what concerns ourselves. For tell me, why have not the Greeks been able to find out any thing? Did they not know all the wisdom of the heathen[4]? Why then could they not prevail against fishermen and tentmakers, and unlearned persons? Was it not because the one committed all to argument, the others to faith? and so these last were victorious over Plato and Pythagoras, in short, over all that had gone astray; and they surpassed those whose lives had been worn out in[5] astrology and geometry, mathematics and arithmetic, and who had been thoroughly instructed in[6] every sort of learning, and[7] were as much superior to them as true and real philosophers are superior to those who are by nature foolish and out of their senses[a]. For observe, these men asserted that the soul was immortal, or rather, they did not merely assert this, but persuaded others of it. The Greeks, on the contrary, did not at first know what manner of thing the soul was, and when they had found out, and had distinguished it from the body, they were again in the same case, the one asserting that it was incorporeal, the other that it was corporeal and was dissolved with the body. Concerning heaven again, the one said that it had life and was a god, but the fishermen both taught and persuaded that it was the work and device[8] of God. Now that the Greeks should use reasonings is nothing wonderful, but that those who seem to be believers, that *they* should be found carnal[b], this is what

[1] φίλτρου

[2] al. 'discover, but slips off.'

[3] al. 'strip off by'

[4] τὴν ἔξωθεν

[5] al. who' were familiar with'

[6] al 'had got together'

[7] al. 'these they cast as dust, and'

[8] al. 'devices'

[a] al. 'so that these appeared henceforward to be truly philosophers, but those fools by nature and out of their senses.'

[b] lit. 'having only the natural life,' ψυχικὸς, opposed in G. T. to πνευματικὸς.

may justly be lamented[1]. And on this account they have gone astray, some saying that they know God as He knoweth Himself, a thing which not even any of those Greeks have dared to assert; others that God cannot beget without passion, not even allowing Him any superiority over men[2]; others again, that a righteous life and exact[3] conversation avail nothing. But it is not the time to refute these things now. Yet that a right faith availeth nothing if the life be corrupt, both Christ and Paul declare, having taken the more care for this latter part; Christ when He teacheth[4], *Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven;* and again, *Many will say unto Me in that day, Lord, have we not prophesied in Thy Name? And I will profess unto them, I never knew you; depart from Me, ye that work iniquity*[b]; (for they who take not heed to themselves, easily slip away[5] into wickedness, even though they have a right faith;) and Paul, when in his letter to the Hebrews he thus speaks and exhorts them; *Follow peace with all men, and holiness, without which no man shall see the Lord.* By *holiness*, meaning chastity, so that it behoved each to be content with his own wife, and not have to do with[6] any other woman; for it is impossible that one not so contented should be saved; he must assuredly perish though he have ten thousand right actions, since with fornication it is impossible to enter into the kingdom of heaven. Or rather, this is henceforth[7] not fornication but adultery; for as a woman who is bound to a man, if she come together with[8] another man, then hath committed adultery, so he that is bound to a woman, if he have another, hath committed adultery. Such an one shall not inherit the kingdom of heaven, but shall fall into the pit. Hear what Christ saith concerning these[9], *Their worm shall not die*[10], *and the fire shall not be quenched.* For he can have no pardon, who after (possessing) a wife, and the comfort of a wife, then acts shamelessly towards another woman; since this is henceforth wantonness[11]. And if the many abstain even from their wives when it be a season of fast or prayer, how great a fire doth he heap up for himself who is not even content with his wife, but mingleth with another;

JOHN XI. 40.

[1] al. 'is the ridiculous thing'
[2] al. 'the many'
[3] al. 'right.'

[4.]

[4] al. 'Christ discourseth the more about this, and saith' Matt. 7, 21. Mat. 22, 23.
[5] al. 'often turn aside' Heb. 12, 14.
[6] al. 'attend to'
[7] i.e. after marriage.
[8] al. 'lie with'
[9] al. 'for of such saith God'
[10] *dieth not &c.* Mark 9, 44.
[11] al. 'stupidity'

[b] al. *I never knew you:* and again, *to you:* for, &c. *Rejoice not that the devils are subject*

HOMIL. LXIII.

and if it is not permitted one who has put away and cast out his own wife to mingle with another, (for this is adultery), how great evil doth he commit who, while his wife is in his house, brings in another. Let no one then allow this malady to dwell in his soul; let him tear it up by the root. He doth not so much wrong his wife as himself. For so grievous and unpardonable is this offence, that if a woman separate herself from a husband which is an idolater without his consent, God punisheth her; but if she separate herself from a fornicator, not so. Seest thou how great an evil this is? *If*, It saith, *any faithful woman have*[1] *a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.* Not so concerning a harlot; but what? *If any man*[2] *put away his wife, saving for the cause of fornication, he causeth her to commit adultery.* For if the coming together maketh one body, he who cometh together with a harlot must needs become one body with her. How then shall the modest woman, being a member of Christ, receive such an one, or how shall she join to herself the member of a harlot. And observe the excess of the one (fornication) over the other (idolatry). The woman who dwelleth with an unbeliever is not impure; (*for*, It saith, *the unbelieving husband is sanctified by the wife;*) not so with the harlot; but what? *Shall I then make the members of Christ the members of an harlot?* In the one case sanctification remains, and is not removed though the unbeliever dwelleth with his wife; but in the other case it departeth. A dreadful, a dreadful thing is fornication, and an agent for[3] everlasting punishment; and even in this world it brings with it ten thousand woes. The man so guilty is forced to lead a life of anxiety and toil; he is nothing better off than those who are under punishment, creeping[4] into another man's house with fear and much trembling, suspecting all alike[5] both slave and free. Wherefore I exhort you to be[6] freed from this malady, and if you obey[7] not, step not on the sacred threshold[8]. Sheep that are covered with the scab, and full of disease, may not herd with those that are in health; we must drive them from the fold until they get rid of the malady. We have been made members of Christ; let us not, I entreat, become members of an harlot. This place is not a brothel

[1] *the woman which hath.* 1 Cor. 7, 13.

[2] *whosoever shall* Mat. 5, 32.

1 Cor. 6, 15.

[3] προξενοῦσα. al. ἐπάγουσα,

[4] al. 'introducing himself.'

[5] al. 'everywhere.'

[6] al. 'give diligence to be.'

[7] al. 'will.'

[8] al. 'sanctuary.'

but a church; if then thou hast the members of an harlot, stand not in the church, lest thou insult the place. If there were no hell, if there were no punishment, yet. after those contracts, those marriage torches, the lawful bed, the procreation of children, the intercourse, how couldest thou bear to join[1] thyself to another? How is it that thou art not ashamed[1] nor blushest? Knowest thou not that they who after the death of their own wife, introduce another into their house, are blamed by many? yet this action hath no penalty attached to it: but thou bringest in another while thy wife is yet alive. What lustfulness is this! Learn what hath been spoken concerning such men, *Their worm*, It saith, *shall not die, and the fire shall not be quenched.* Shudder at the threat, dread the vengeance. The pleasure here is not so great as the punishment there, but may it not come to pass that any one (here) become liable to that punishment, but that exercising holiness they may see Christ, and obtain the promised good things, which may we all enjoy, through the grace and loving-kindness of our Lord Jesus Christ, to Whom with the Father and the Holy Ghost be glory, for ever and ever. Amen.

JOHN XI. 40.

[1] al. 'place'

Mark 9, 44.

HOMILY LXIV.

JOHN xi. 41, 42.

Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me; and I knew that Thou hearest Me always, but because of the people which stand by, I said it. And what follows.

WHAT I have often said, I will now say, that Christ looketh not so much to His own honour as to our salvation; not how He may utter some sublime saying, but how something able to draw us to Him. On which account His sublime and mighty sayings are few, and those also hidden, but the humble and lowly are many, and abound[1] through His discourses. For since by these men were the rather brought over, in these He continueth; and He doth not on the one hand utter these[2] universally, lest the men that should come after should receive damage, nor, on the other hand, doth He entirely withhold those[3], lest the men of that time should be offended. Since they who have passed from lowmindedness unto perfection[a], will be able from even a single sublime doctrine to discern the whole, but those who were ever lowminded, unless they had often heard these lowly sayings[4], would not have come to Him[5] at all. In fact, even after so many such sayings they do not remain firm, but even stone and persecute Him, and try to kill Him, and call Him blasphemer. And when He maketh Himself equal with God, they say, *This man blasphemeth*; and when He saith, *Thy sins be forgiven thee*, they moreover call Him a demoniac. So when He saith that the

[1] lit. overflow

[2] αὐτὰ

[3] αὐτὰ, i. e. higher sayings

[4] ταῦτα

[5] al. 'have been held'

Matt. 9, 3. c. 10, 20.

[a] al. 'have passed to perfection,' al. 'have passed from lowmindedness.'

man who heareth His words is stronger than death, or, *I am in the Father and the Father in Me*, they leave Him; and again, they are offended when He saith that He came down from heaven. If now they could not bear these sayings, though seldom uttered, scarcely, had His discourse been always sublime, had it been of this texture, would they have given heed to Him. When therefore He saith, *As the Father commanded Me, so I speak*[1]; and, *I am not come*[2] *of Myself*, then they believe. That they did believe then, is clear, from the Evangelist signifying this besides, and saying, *As He spake these words, many believed on Him.* If then lowly speaking drew men to[3] faith, and high speaking scared them away[4], must it not be a mark of extreme folly not to see at a glance how to reckon[5] the sole reason of those lowly sayings, namely, that they were uttered because of the hearers. Since in another place when He had desired to say some high thing, He withheld it, adding this reason, and saying, *Lest we should offend them, cast a hook into the sea.* Which also He doth here; for after saying, *I know that Thou hearest Me always*, He addeth, *but because of the multitude which standeth around I said it, that they might believe.* Are these words ours? Is this a human conjecture? When then a man will not endure to be persuaded by what is written, that[6] they were offended at sublime things, how, when he heareth Christ saying that He spake in a lowly manner that they might not be offended, how, after that, shall he suspect that the mean sayings belonged to His nature, not to His condescension[b]? So in another place, when a voice came down from heaven, He said, *This voice came not because of Me, but for your sakes.* He who is exalted may be allowed to speak lowly things of himself, but it is not lawful for the humble to utter concerning himself any thing grand or sublime. For the former ariseth from condescension, and has for its cause the weakness of the hearers; or rather (it has for its cause) the leading them to[7] humblemindedness, and His being clothed in flesh, and the teaching the hearers to say nothing great concerning themselves, and His being

John XI. 41, 42.
c. 8. 51.
c. 6, 33. 60.
c. 14, 31.
[1] *so I do*, N.T.
c. 7. 28.
[2] al. *I speak nothing*
c. 5, 30.
[3] al. 'caused'
[4] ἀπεσοβεῖ
[5] al. 'not to reckon'
Mat. 17, 27.
[6] or, because
c. 12, 30.
[7] al. 'to look to'

[b] al. for when we are persuaded from the actions that the men are offended at high sayings, and when He saith Himself, that "on this account I speak in a lowly way, lest they should be offended," who will yet suspect, &c.

Homil. LXIV.

deemed an enemy of God, and not being believed to have come from God, His being suspected of breaking the Law, and the fact that the hearers looked on Him with an evil eye, and were ill disposed towards Him, because He said that He was equal to God[c]. But that a lowly man should say any great thing of himself, hath no cause either reasonable or unreasonable[1]; it can only be folly, impudence, and unpardonable boldness. Wherefore then doth Christ speak humbly, being of that ineffable and great Substance? For the reasons mentioned, and that He might not be deemed unbegotten; for Paul seems to have feared some such thing as this; wherefore he saith, *Except Him Who did put all things under Him.* This it is impious even to think of. Since if being less than Him who begat Him, and of a different Substance, He had been deemed equal, would He not have used every means that this might not be thought? But now He doth the contrary, saying, *If I do not the works of Him that sent Me*[2], *believe Me not.* Indeed His saying, that *I am in the Father and the Father in Me,* intimateth to us the equality. It would have behoved, if He had been inferior, to refute this opinion with much vehemence, and not at all to have said, *I am in the Father and the Father in Me,* or that *We are One,* or that *He that hath seen Me, hath seen the Father.* Thus also, when His discourse was concerning power, He said, *I and the Father are One;* and when His discourse was concerning authority, He said again, *For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will;* which it would be impossible that He should do were He of a different substance; or even allowing that it were possible, yet it would not have behoved to say this, lest they should suspect that the substance was one and the same. Since if in order that they may not suppose Him to be an enemy of God, He often even uttereth words unsuited to Him, much more should He then have done so; but now, His saying, *That they should honour the Son even as they honour the Father;* His saying, "The works which He doeth, I do also;"

[1] al. 'hath no cause at all that is specious'

1 Cor. 15, 27.

c. 10, 37.

[2] *My Father,* N. T.

c. 14. 10.

c. 10, 30.

c. 14, 9

c. 5, 21.

c. 5, 23.

c. 5, 19.

[c] al. and the maliciousness of the hearers, and its being continually said in the Old (Covenant), *The Lord thy God is One Lord.*

His saying that He is *the Resurrection, and the Life, and the Light of the world*, are the expressions of One making Himself equal to Him Who begat Him, and confirming the suspicion which they entertained. Seest thou[1] how He maketh this speech and defence, to shew that He broke not the Law, and that He not only doth not remove, but even confirmeth the opinion of His Equality with the Father? So also when they said, "Thou blasphemest, because thou makest thyself God," from equality of works He established this thing.

JOHN XI. 41, 42. c. 11, 25. c. 8, 12. [1] al. 'now to shew that' &c. c. 10, 33.

[2.] And why say I that[2] the Son did this, when the Father also Who took not[3] the flesh doeth the same thing? For He also endured that many lowly things should be said concerning Him for the salvation of the hearers. For the, *Adam, where art thou?* and, *That I may know whether they have done altogether according to the cry of it;* and, *Now I know that thou fearest God;* and, *If they will hear;* and, *If they will understand;* and, *Who shall give the heart of this people to be so?* and the expression, *There is none like unto Thee among the Gods, O Lord;* these and many other like sentences in the Old Testament, if a man should pick them out, he will find to be unworthy of the dignity of God. In the case of Ahab it is said, *Who shall entice Ahab for Me?* And the continually preferring Himself to the gods of the heathen in the way of comparison, all these things are unworthy of God. Yet in another way they are made worthy of Him, for He is so kind, that for our salvation He careth not for expressions which become His dignity. Indeed, the becoming man is unworthy of Him, and the taking the form of a servant, and the speaking humble words, and the being clothed in humble (garments), unworthy if one looks to His dignity, but worthy if one consider the unspeakable riches[5] of His lovingkindness. And there is another cause of the humility of His words. What is that? It is that they knew and confessed[6] the Father, but Him they knew not. Wherefore He continually betaketh Himself to the Father as being confessed by them, because He Himself was not as yet deemed worthy of credit; not on account of any inferiority of His own, but because of the folly and infirmity of the hearers. On this account He prayeth, and saith, *Father, I thank Thee that Thou hast heard Me.* For if He quickeneth whom He

[2] al. 'if' [3] al. 'put not on' Gen. 3, 9. Gen. 18, 21. Gen. 22, 12. Ezek. 3. 11. Deut. 5, 29. Ps. 80, 29. 2 Chron. 18, 19. [4] al. 'enduring mean things.' [5] al. 'greatness.' [6] al. 'admired.'

Homil. LXIV. will, and quickeneth in like manner as doth the Father, wherefore doth He call upon Him?

But it is time now to go through the passage from the beginning[1]. *Then they took up the stone where the dead man lay. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always, but because of the people that stand by I said it, that they might believe that Thou hast sent Me.* Let us then ask the heretic, Did He receive an impulse[2] from the prayer, and so raise the dead man? How then did He work other miracles without prayer? saying, *Thou evil spirit, I charge thee, come out of him;* and, *I will, be thou clean;* and, *Arise, take up thy bed;* and, *Thy sins be forgiven thee;* and to the sea, *Peace, be still.* In short, what hath He more than the Apostles, if so be that He also worketh by[3] prayer? Or rather I should say, that neither did they work all with prayer, but often they wrought without prayer, calling upon the Name of Jesus. Now, if His Name had such great power, how could He have needed prayer? Had He needed prayer, His Name would not have availed. When He wholly made man, what manner of prayer did He need? was there not then great Equality of honour? *Let Us make,* It saith, *man.* What could be greater sign of weakness, if He needed prayer? But let us see what the prayer was; *I thank Thee that Thou hast heard Me.* Who now ever prayed in this manner? Before uttering any prayer, He saith, *I thank Thee,* shewing that He needed not prayer[d]. *And I knew that Thou hearest Me always.* This He said not as though He Himself were powerless, but to shew that His will and the Father's is one. But why did He assume the form of prayer? Hear, not me, but Himself, saying, *For the sake of the people which stand by, that they may believe that Thou hast sent Me.* He said not, "That they may believe that I am inferior, that I have need of an impulse from above, that without prayer I cannot do any thing; but, *That Thou hast sent Me.* For all these things the prayer declareth, if we take it simply. He said not, "Thou hast sent me weak, acknowledging servitude, and doing nothing of Myself;" but dismissing all these things, that thou mayest

[1] al. 'to enter on the passage itself.'

[2] ῥοπὴν

Mark 9, 25. Mark 1, 41. c. 5, 8. Mat. 9, 2. Mark 4, 39.

[3] al. 'upon'

Mat. 9, 2. Mark 4, 39.

Gen. 1, 26.

[d] al. some Mss. add, 'for Thou doest all things, whatsoever I will, He saith.'

have no such suspicions, He putteth the real cause of the prayer, "That they may not deem Me an enemy of God; that they may not say, He is not of God, that I may shew them that the work hath been done according to Thy will." All but saying, "Had I been an enemy of God, what is done would not have succeeded, but the, *Thou heardest Me*, is said in the case of friends and equals. *And I knew that Thou hearest Me always*, that is, in order that My will be done I need no prayer, except to persuade men that to Thee and Me belongeth one will." "Why then prayest Thou?" For the sake of the weak and grosser[1] sort. JOHN XI. 43.

[1] al. meaner

Ver. 43. *And when He had thus spoken, He cried with a loud voice.*

Why said He not, "In the name of My Father come forth?" Or why said He not, "Father, raise him up?" Why did He omit all these expressions, and after assuming the attitude of one praying, shew by His actions His independent authority? Because this also was a part of His wisdom, to shew condescension by words, but by His deeds, power. For since they had nothing else to charge Him with except that He was not of God, and since in this way they deceived many, He on this account most abundantly proveth this very point by what He saith, and in the way that their infirmity required. For it was in His power by other means to shew at once His agreement with the Father and His own dignity, but the multitude could not ascend so far. And He saith,

Lazarus, come forth.

This is that of which He spake, *The hour is coming, when the dead shall hear the voice of the Son of God, and they that hear shall live.* For, that thou mightest not think that He received the power of working from another, He taught thee this before, and gave proof by deeds, and said not, Arise, but, *Come forth*, conversing with the dead man as though living. What can be equal to this authority? And if He doth it not by His own strength, what shall He have more than the Apostles, who say, *Why look ye so earnestly on us as though by our own power or holiness we had made this man to walk?* For if, not working by His own power, He did not add what the Apostles said concerning themselves, they will in a manner be more truly wise than c. 5, 28. [3.] Acts 3, 12.

Homil. LXIV. He, because they refused the glory. And[1] in another place, *Why do ye these things? We also are men of like passions with you.* The Apostles since they did nothing of themselves, spoke in this way to persuade men of this; but He when the like opinion was formed concerning Him, would He not have removed the suspicion, if at least He did not act by His own authority? Who would assert this? But in truth Christ doeth the contrary, when He saith[2], *Because of the people which stand by I said it, that they might believe;* so that had they believed, there would have been no need of prayer. Now if prayer were not beneath His dignity, why should He account them the cause of His praying? Why said He not, "I do it in order that they may believe that I am not equal to Thee;" for He ought on account of the suspicion to have come to this point. When He was suspected of breaking the Law, He used the very expression, even when they had not said any thing, *Think not that I am come to destroy the Law;* but in this place He establisheth their suspicion. In fact, what need was there at all of going such a round, and of using such dark sayings? It had been enough to say, "I am not equal," and to be rid of the matter. "But what," saith some one, "did He not say that, I do not My own will?" Even this He did in a covert way, and one suited to their infirmity, and from the same cause through which the prayer was made. But what meaneth, *That Thou hast heard Me?* It meaneth[3], "That there is nothing on My part opposed to Thee." As then the, *That Thou hast heard Me*, is not the saying of one declaring, that of Himself He had not the power, (for were this the case, it would be not only impotence but ignorance, if before praying He did not know that God would grant the prayer; and if He knew not, how was it that He said, *I go that I may awake him*, instead of, "I go to pray My Father to awake him?") As then this expression is a sign, not of weakness, but of identity of will, so also is the, *Thou hearest Me always.* We must then either say this, or else that it was addressed to their suspicions. If now He was neither ignorant nor weak, it is clear that He uttereth these lowly words, that thou mayest be persuaded by their very excess, and mayest be compelled to confess, that they suit not His dignity, but are from condescension. What then

[1] al. again, *why look ye &c. we also &c.* Acts 14, 15.

[2] al. but He even saith the contrary *because &c.*

Matt. 5, 17.

[3] al. so then the *hearing Me always* meaneth &c.

say the enemies of truth? "He spake not those words, Thou hast heard me," saith some one, "to the infirmity of the hearers, but in order to shew a superiority." Yet this was not to shew a superiority[1], but to humble Himself greatly, and to shew Himself as having nothing more than man. For to pray is not proper to God, nor to the sharer of the Throne. Seest thou then that He came to this[2] from no other cause than their unbelief? Observe at least that the action beareth witness to His authority.

JOHN XI. 47. 48.

[1] i. e. a mere superiority of the Father.

[2] i. e. to use prayer.

"He called, and the dead man came forth wrapped[a]." Then that the matter might not seem to be an appearance, (for his coming forth bound did not seem to be less marvellous than his resurrection,) Jesus commanded to loose him, in order that having touched and having been near him, they might see that it was really he. And He saith,

"Let him go."

Seest thou His freedom from boastfulness? He doth not lead him on, nor bid him go about[3] with Him, lest He should seem to any to be shewing him; so well knew He how to observe moderation.

[3] al. 'walk'

When the sign had been wrought, some wondered, others went and told it to the Pharisees[b]. What then did they? When they ought to have been astonished and to have admired Him, they took counsel to kill Him Who had raised the dead. What folly! They thought to give up to death Him Who had overcome death in the bodies of others.

Ver. 47. *And they said, What do we? for this man doeth many miracles.*

They still call Him "man," these who had received such proof of His divinity. *What do we?* They ought to have believed, and served, and bowed down to Him, and no longer to have deemed Him a man.

Ver. 48. *If we let him thus alone, the Romans will come*[4], *and will take away both our nation and city*[c].

[4] al. 'are coming'

[a] Ver. 44. *And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin.* N. T. *Jesus saith unto them, Loose him.* N. T.

[b] Ver. 45-47. *Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the Chief Priests and Pharisees a council.* N. T.

[c] N. T. *all men will believe on Him, and the Romans shall come and take away both our place and nation.*

Homil. LXIV.

What is it which they counsel to do[1]? They wish to stir up the people, as though they themselves would be in danger on suspicion of establishing a kingdom. "For if," saith one of them, "the Romans learn[2] that this Man is leading the multitudes, they will suspect us[3], and will come and destroy our city." Wherefore, tell me? Did He teach revolt? Did He not permit you to give tribute to Cæsar? Did not ye wish to make Him a king, and He fly from you? Did He not follow[4] a mean and unpretending[5] life, having neither house nor any thing else of the kind? They therefore said this, not from any such expectation, but from malice. Yet it so fell out contrary to their expectation, and the Romans took their nation and city when they had slain Christ. For the things done by Him were beyond all suspicion. For He Who healed the sick, and taught the most excellent way of life, and commanded men to obey their rulers, was not establishing but undoing a tyranny. "But," saith some one, "we conjecture from former (impostors)." But they taught revolt, He the contrary. Seest thou that the words were but a pretence? For what action of the kind did He exhibit? Did He lead about with Him[d] pompous[6] guards? had He a train of chariots? Did He not seek the deserts? But they, that they may not seem to be speaking from their own ill feeling[e], say that all the city is in danger, that the common weal is being plotted against, and that they have to fear the worst. These were not the causes of your captivity, but things contrary to them; both of this last, and of the Babylonish, and of that under Antiochus which followed: it was not that there were worshippers among you, but that there were among you those who did unjustly, and excited God to wrath, this caused you to be given up into bondage. But such a thing is envy, allowing men to see nothing which they ought to see, when it has once for all blinded the soul. Did He not teach men to be meek? Did He not bid them when smitten on the right cheek to turn the other also? Did He not bid them when injured to bear it? to shew greater readiness to endure evil, than others have to inflict it? Are these, tell me, the signs of

[1] al. 'which they mean to say?'
[2] al. 'see'
[3] al. 'us about a kingdom'
[4] al. 'exhibit'
[5] al. 'plain'
[6] σοβοῦντας

[d] al. 'did He surround Himself with.'

[e] ἀπὸ παθοῦς τοῦ ἑαυτῶν. Sav. reads τὸ π. τοῦ ἑ.

one establishing a tyranny, and not rather of one pulling a tyranny down? JOHN XI. 48.

[4.] But, as I said, a dreadful thing is malice, and full of hypocrisy; this hath filled the world with ten thousand evils; through this malady the law courts are filled, from this comes the desire of fame and wealth, from this the love of rule, and insolence[1], through this the roads have wicked robbers and the sea pirates[2], from this proceed the murders through the world, through this our race is rent asunder, and whatever evil thou mayest see, thou wilt perceive to arise from this. This hath even burst into[3] the churches, this hath caused ten thousand dreadful things from the beginning, this is the mother of avarice, this malady hath turned all things upside down, and corrupted justice. For *gifts*, It saith, *blind the eyes of the wise, and as a muzzle on the mouth turn away reproofs.* This makes slaves of freemen, concerning this we talk every day, and no good comes of it, we become worse than wild beasts; we plunder orphans, strip widows, do wrong to the poor, join woe to woe. *Alas! that the righteous hath perished from the earth!* It is our part too henceforth to mourn, or rather we have need to say this every day. We profit nothing by our prayers, nothing by our advice and exhortation, it remaineth therefore that we weep. Thus did Christ; after having many times exhorted those in Jerusalem, when they profited nothing, He wept at their hardness[4]. This also do the Prophets, and this let us do now. Henceforth is the season for mourning and tears and wailing; it is seasonable for us also to say now, *Call for the mourning women, and send for the cunning women, that they may cry aloud;* perhaps thus we shall be able to cast out the malady of those who build splendid houses, of those who surround themselves with lands gotten by rapine. It is seasonable to mourn; but do ye take part with me in the mourning, ye who have been stripped and injured, by your mournings bring down my tears. But while mourning we will mourn, not for ourselves but for them; they have not injured you, but they have destroyed themselves; for you have the Kingdom of heaven in return for the injustice done you, they hell in return for their gain. On this account it is better to be injured than to injure. Let us bewail them with a lamentation not of man's

[1] al. 'vain glory'
[2] al. 'the roads and the sea are beset'
[3] εἰσεκώμασε
Ecclus. 20, 29. LXX and marg. of E. V.
Micah 7, 1. 2.
[4] al. 'misfortune.'
Jer. 9, 17.

Homil. LXIV. making[1], but that from the Holy Scriptures with which the Prophets also wailed. With Isaiah let us wail bitterly, and say, *Woe, they that add house to house, that lay field to field, that they may take somewhat from their neighbour: will ye dwell alone upon the earth? Great houses and fair, and there shall be no inhabitants in them.*

[1] al. not the common.

Isa. 5, 8. 9.

perhaps Jer. 22, 13.

Let us mourn with Nahum, and say with him, "Woe to him that buildeth his house on high." Or rather let us mourn for them as Christ mourned for those of old, *Woe to you that are rich, for ye have received your consolation.* Let us, I beseech you, not cease thus lamenting, and if it be not unseemly, let us even beat our breasts for the carelessness of our brethren. Let us not weep for him who is already dead, but let us weep for the rapacious man, the grasping, the covetous, the insatiable. Why should we mourn for the dead, in whose case it is impossible henceforth to effect any thing? Let us mourn for these who are capable even of change. But while we are lamenting, perhaps they will laugh. Even this is a worthy cause for lamentation, that they laugh when they ought to mourn. For had they been at all affected by our sorrows, it would have behoved us to cease from sorrowing on account of their promise of amendment; but since they are of an insensible disposition, let us continue to weep, not merely for the rich, but for the lovers of money, the greedy, the rapacious. Wealth is not an evil thing, (for we may use it rightly when we spend it upon those who have need,) but greediness is an evil, and it prepares[2] deathless punishments. Let us then bewail them; perhaps there will be some amendment; or even if they who have fallen in do not escape, others at least will not fall into the danger, but will guard against it. May it come to pass that both they may be freed from their malady, and that none of us may ever fall into it, that we all may in common obtain the promised goods, through the grace and lovingkindness of our Lord Jesus Christ, to Whom be glory for ever and ever. Amen.

Luke 6, 24.

[2] προξενοῦσα

HOMILY LXV.

JOHN xi. 49, 50.

And one of them, Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient that one man should die for the people, and that the whole nation perish not, &c.

THE *heathen are stuck fast in the destruction which they made; in the trap which they hid is their foot taken.* Ps. 9, 15. LXX. This hath been the case with the Jews. They said that they would kill Jesus, lest the Romans should come and take away their place and nation; and when they had killed Him, these things happened unto them, and when they had done that by doing which they thought to escape, they yet did not escape. He Who was slain is in Heaven, and they who slew have for their portion hell. Yet they did not consider these things; but what? "They desired," It v. 53. saith, "from that day forth to kill Him," for they said, *The Romans will come, and will take away our nation; and a certain one of them, Caiaphas, being High Priest that year, said,* (being more shameless than the rest,) *Ye know nothing.* What the others made matter of doubt, and put forth in the way of deliberation, this man cried aloud shamelessly, openly, audaciously. For what saith he? *Ye know nothing, nor consider that it is expedient that one man should die, and that the whole nation perish not.*

Homil. LXV.

Ver. 51. *And this spake he not of himself, but being High Priest he prophesied*[a].

Seest thou how great is the force of the High Priest's authority? for, since he had in any wise been deemed worthy of the High Priesthood, although unworthy thereof, he prophesied, not knowing what he said; and the grace merely made use of his mouth, but touched not his accursed heart. Indeed many others have foretold things to come, although unworthy to do so, as Nebuchadnezzar, Pharaoh, Balaam; and the reason of all is evident. But what he saith is of this kind. "Ye still sit quiet, ye give heed but carelessly to this matter, and know not how to despise one man's safety for the sake of the community." See how great is the power of the Spirit; from an evil imagination It was able to bring forth words full of marvellous prophecy. The Evangelist calleth the Gentiles *children of God*, from what was about to be: as also Christ
c. 10, 16. Himself saith, *Other sheep I have*, so calling them from what should afterwards come to pass.

But what is, *being High Priest that year?* This matter as well as the rest had become corrupt; for from the time that offices became matters of purchase, they were no longer priests for the whole period of their lives, but for a year. Notwithstanding, even in this state of things the Spirit was still present. But, when they lifted up their hands against
Mat. 23, 38. Christ, then It left them, and removed to the Apostles. This the rending of the vail declared, and the voice of Christ which said, *Behold, your house is left unto you desolate.* And Josephus, who lived a short time after, saith, that certain Angels who yet remained with them, (to see) if they would alter their ways, left them[b]. While the vineyard stood, all things[1] went on; but when they had slain the Heir, no longer so, but they perished. And God having taken it from the Jews, as a glorious garment from an unprofitable son, gave it to right-minded servants of the Gentiles, leaving the others desolate

[1] πάντα ἐγίνετο

[a] *Being High Priest that year, he prophesied that Jesus should die for that nation*, v. 52. *and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.* G.T.

[b] De Bell. Jud. I. 6. 31. "During the Festival called Pentecost, the Priests having come by night into the Inner Temple to perform their services, as was their custom, reported that they perceived a motion and noise, and after that a voice as of a multitude, Let us depart hence."

and naked. It was, moreover, no small thing that even an enemy should prophesy this. This might draw over others also. For in respect of his[1] will, matters fell out contrariwise, since[2], when He died, the faithful were on this account delivered from the punishment to come. What meaneth, "That He might gather together those near and those afar off?" He made them one Body. The dweller in Rome deemeth the Indians a member of himself. What is equal to this "gathering together?" And the Head of all is Christ.

JOHN XI. 53. 54.

[1] Caiaphas'

[2] al. 'and.' v. 52.

Ver. 53. *From that day forth the Jews*[3] *took counsel to put Him to death.*

[3] *they* N. T.

And, in truth, had sought to do so before; for the Evangelist saith, *Therefore the Jews sought to kill Him;* and, *Why seek ye to kill Me?* But then they only sought, now they ratified their determination, and treated the action as their business.

c. 5, 18. c. 7, 19.

Ver. 54. *But Jesus walked no more openly in Jewry*[c].

Again He saveth Himself in a human manner, and this He doth continually. But I have mentioned the reason for which He often departed and withdrew. And at this time He dwelt in Ephratah, near the wilderness, and there He tarried with His disciples. How thinkest thou that those disciples were confounded when they beheld Him saving Himself after the manner of a man? After this no man followed Him. For since the Feast was nigh, all were running to Jerusalem; but they[4], at a time when all others were rejoicing and holding solemn assembly, hide themselves, and are in danger. Yet still they tarried with Him. For they hid themselves in Galilee, at the time of the Passover and the Feast of Tabernacles; and after this again during the Feast, they only of all were with their Master in flight and concealment, manifesting their good will to Him. Hence Luke recordeth that He said, "I abode with you in temptations[d];" and this He said, shewing that they were strengthened by His influence[5].

[2.]

[4] i. e. the disciples.

[5] ῥοπῆς.

[c] Ver. 54. *Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with His disciples.* 55. *And the Jews' Passover was nigh at hand.* N. T.

[d] Luke 22, 28. *Ye are they which have continued with Me in My temptations.*

Homil. LXV.

Ver. 55.[e] *And many went up from the country to purify themselves.*

Ver. 57. *And the High Priests and Pharisees had commanded that they should lay hands on Him.*

A marvellous purification, with a murderous will, with homicidal intentions, and blood-stained hands!

Ver. 56. *And they said, Think ye that he will not come to the feast?*

By means of the Passover they plotted against Him, and made the time of feasting a time of murder, that is, He there would fall into their hands, because the season summoned Him. What impiety! When they needed greater carefulness, and to forgive those who had been taken for the worst offences, then they attempt to ensnare One Who had done no wrong. Yet by acting thus they had already not only profited nothing, but become ridiculous. For this end coming among them continually He escapeth, and restraineth them when they take counsel[1] to kill Him, and maketh them to be in perplexity, desiring to prick them by the display of His power; that when they took Him, they might know that what had been done was done, not by their power, but by His permission. For not even at that time could they take Him, and this though Bethany was near; and when they did take Him, He cast them backwards.

[1] al. 'wish.'

Ch. xii. ver. 1, 2. *Then six days before the Passover He came to Bethany, where Lazarus was, and feasted with them; and Martha served, but Lazarus sat at meat*[f].

This was a proof of the genuineness of his resurrection, that after many days he both lived and ate. *And Martha ministered;* whence it is clear that the meal was in her house, for they received Jesus as loving and beloved. Some, however, say, that it took place in the house of another. Mary

[e] Ver. 55—57. *And many went out of the country up to Jerusalem before the Passover to purify themselves. Then sought they for Jesus, and spake among themselves as they stood in the Temple, What think ye, that He will not come to the feast? Now both the Chief Priests and Pharisees had given a commandment, that if any man knew where He were, he should shew it, that they might take Him.* N. T.

[f] Ch. xii. ver. 1, 2. *Then Jesus, six days before the Passover, came to Bethany, where Lazarus was which had been dead, whom He raised from the dead. There they made Him a supper, and Martha served, but Lazarus was one of them that sat at the table with Him.* N. T.

did not minister, for she was a disciple. Here again she acted in the more spiritual manner. For she did not minister as being invited, nor did she afford her services to all alike. But she directeth[1] the honour to Him alone, and approacheth Him not as a man, but as a God. On this account she poured out the ointment[b], and wiped (His feet) with the hairs of her head, which was the action of one who did not entertain the same opinion concerning Him as did others; yet Judas rebuked her, under the pretence forsooth of carefulness. What then saith Christ? "She hath done a good work for My burying[c]." But why did He not expose the disciple in the case of the woman, nor say to him what the Evangelist hath declared, that on account of his own thieving he rebuked her? In His abundant long-suffering He wished to bring him to a better mind[2]. For because He knew that he was a traitor, He from the beginning often rebuked him, saying, "Not all believe," and, *One of you is a devil.* He shewed them that He knew him to be a traitor, yet He did not openly rebuke him, but bare with him, desiring to recal him. How then saith another Evangelist, that all the disciples used these words? All used them, and so did he, but the others not with like purpose. And if any one ask why He put the bag of the poor in the hands of a thief, and made him steward who was a lover of money, we would reply, that God knoweth the secret reason; but that, if we may say something by conjecture, it was that He might cut off from him all excuse. For he could not say that he did this thing[3] from love of money, (for he had in the bag sufficient to allay his desire,) but from excessive wickedness which Christ wished to restrain, using much condescension towards him. Wherefore He did not even rebuke him as stealing, although aware of it, stopping the way to his wicked desire, and taking from him all excuse. *Let her alone*, He saith, *for against the day of My burying hath she done*[4]

John XII. 3—6.

[1] περιίστησι

[2] ἐντρέπειν.

c. 6, 64.

Mat. 26, 70.

[3] i. e. the betrayal.

[4] *kept*, N.T.

[b] V. 3—6. *Then took Mary a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped His feet with her hair: and the whole house was filled with the odour of the ointment. Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that He cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.*

[c] These words are from St. Matthew or St. Mark. In St. John we read, v. 7. *Then said Jesus, Let her alone, against the day of My burying hath she kept this.*

Homil. LXV.

this. Again, He maketh mention of the traitor in speaking of His burial. But him the reproof reacheth not, nor doth the expression soften[1] him, though sufficient to inspire him with pity: as if He had said, "I am burthensome and troublesome, but wait a little while, and I shall depart." This too He intended in saying,

[1] al. 'nor will the expression check'

Ver. 8. *But Me ye have not always*[d].

But none of these things turned back[2] that savage madman; yet in truth Jesus said and did far more than this, He washed his feet that night, made him a sharer in the table and the salt, a thing which is wont to restrain even the souls of robbers, and spake other words, enough to melt a stone, and this, not long before, but on the very day, in order that not even time might cause it to be forgotten. But he stood out against all.

[2] or, 'bent'

[3.] For a dreadful, a dreadful thing is the love of money, it disables both eyes and ears, and makes men worse to deal with than a wild beast, allowing a man to consider neither conscience, nor friendship, nor fellowship, nor the salvation of his own soul, but having withdrawn them at once from all these things, like some harsh mistress[3], it makes those captured by it its slaves. And the dreadful part of so bitter a slavery is, that it persuades them even to be grateful for it; and the more they become enslaved, the more doth their pleasure increase; and in this way especially the malady becomes incurable, in this way the monster becomes hard to conquer. This made Gehazi a leper instead of a disciple and a prophet; this destroyed Ananias and her with him[4]; this made Judas a traitor; this corrupted the rulers of the Jews, who received gifts, and became the partners of thieves. This hath brought in ten thousand wars, filling the ways with blood, the cities with wailings and lamentations. This hath made meals to become impure, and tables accursed, and hath filled food with transgression; therefore hath Paul called it *idolatry*, and not even so hath he deterred men from it. And why calleth he it "idolatry?" Many possess wealth, and dare not use it, but consecrate it, handing it down untouched, not daring to touch it, as though it were some dedicated thing. And if at any time they are forced

[3] τυραννίς

[4] τοὺς περὶ

Col. 3,5.

[d] *For the poor always ye have with you, but Me &c.* N. T.

to do so, they feel as though they had done something unlawful. Besides, as the Greek carefully tends his graven image[1], so thou entrustest thy gold to doors and bars; providing a chest instead of a shrine, and laying it up in silver vessels. But thou dost not bow down to it as he to the image? Yet thou shewest all kind of attention to it.

JOHN XII. 7.

[1] al. as one the graven image of stone, so thou &c.

Again, he would rather give up his eyes or his life than his graven image. So also would those who love gold. "But," saith one, "I worship not the gold." Neither doth he, he saith, worship the image, but the devil that dwelleth in it; and in like manner thou, though thou worship not the gold, yet thou worshippest that devil who springeth on thy soul, from the sight of the gold and thy lust for it. For more grievous than an evil spirit is the lust of money-loving, and many obey it more than others do idols. For these last in many things disobey, but in this case they yield every thing, and whatever it telleth them to do, they obey. What saith it? "Be at war with all," it saith, "at enmity with all, know not nature, despise God, sacrifice to me thyself," and in all they obey. To the graven images they sacrifice oxen and sheep, but avarice saith, Sacrifice to me thine own soul, and the man obeyeth. Seest thou what kind of altars it hath, what kind of sacrifices it receiveth? The covetous shall not inherit the Kingdom of God, but not even so do they fear. Yet this desire is[2] weaker than all the others, it is not inborn, nor natural, (for then it would have been placed in us at the beginning;) but there was no gold at the beginning, and no man desired gold. But if you will, I will tell you whence the mischief entered. By each man's envying the one before him, men have increased the disease, and he who has gotten in advance provokes him who had no desire. For when men see splendid houses, and extensive lands, and troops of slaves, and silver vessels, and great heaps of apparel, they use every means to outdo them; so that the first set of men are causes of the second, and these of those who come after. Now if they would be sober-minded, they would not be teachers (of evil) to others; yet neither have these any excuse. For others there are also who despise riches. "And who," saith one, "despises them?" For the terrible thing is, that, because wickedness is so general, this

1 Cor. 6, 10.

[2] i. e. in itself

Homil. LXV. seems to have become impossible, and it is not even believed that one can act aright. Shall I then mention many both in cities and in the mountains? And what would it avail? Ye will not from their example become better. Besides, our discourse hath not now this purpose, that you should empt yourselves of your substance; I would that ye could do so; however, since the burden is too heavy for you, I constrain you not; only I advise you that you desire not what belongs to others, that you impart somewhat of your own. Many such we shall find, contented with what belongs to them, taking care of their own, and living on honest labour. Why do we not rival and imitate these? Let us think of those who have gone before us. Do not their possessions stand, preserving nothing but their name; such an one's bath, such an one's suburban seat and lodging? Do we not, when we behold them, straightway groan, when we consider what toil he endured, what rapine committed? and now he is no where seen, but others luxuriate in his possessions, men whom he never expected would do so, perhaps even his enemies, while he is suffering extremest punishment. These things await us also; for we shall certainly die, and shall certainly have to submit to the same end. How much wrath, tell me, how much expense, how many enmities these men incurred; and what the gain? Deathless punishment, and the having no consolation; and the being not only while alive, but when gone, accused by all. What? when we see the images of the many laid up in their houses, shall we not weep the more? Ps. 39, 11. LXX. Of a truth well said the Prophet, *Verily, every man living disquieteth himself in vain;* for anxiety about such things is indeed disquiet, disquiet and superfluous trouble. But it is not so in the everlasting mansions, not so in those tabernacles. Here one hath laboured, and another enjoys; but there each shall possess his own labours, and shall receive a manifold reward. Let us press forward to get that possession, there let us prepare for ourselves houses, that we may rest in Christ Jesus our Lord, with Whom to the Father and the Holy Ghost be glory, for ever and ever. Amen.

HOMILY LXVI.

JOHN xii. 8.

Much people of the Jews therefore knew that He was there, and they came, not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead.

As wealth is wont to hurl into destruction[1] those who are not heedful, so also is power; the first leads into covetousness, the second into pride. See, for instance, how the subject multitude of the Jews is sound, and their rulers corrupt; for that the first of these believed Christ, the Evangelists continually assert, saying, that *many of the multitude believed on Him;* but they who were of the rulers, believed not. And they themselves say, not the multitude[2], *Hath any of the rulers believed on Him?* But what saith one? *The multitude who know not God*[3] *are accursed;* the believers they called accursed, and themselves the slayers, wise. In this place also, having beheld the miracle, the many believed; but the rulers were not contented with their own evil deeds[4], they also attempted to kill Lazarus[a]. Suppose they did attempt to slay Christ because He broke the Sabbath, because He made Himself equal to the Father, and because of the Romans whom ye allege, yet what charge had they against Lazarus, that they sought to kill him? Is the having received a benefit a crime? Seest thou how murderous is their will? Yet He had worked many miracles; but none exasperated them so much as this one, not the paralytic, not the blind. For this was more wonderful in its nature, and was wrought after many

[1] ἐκτραχηλίζειν

c. 7, 31.
c. 7, 48.

[2] or, 'is it not the multitude.'
c. 7, 49.

[3] *the Law*, N. T.

[4] οἰκείοις ἀκοῖς, i. e. in matters affecting themselves.

[a] Ver. 10, 11. *But the Chief Priests consulted that they might put Lazarus also to death, because that by reason of him many of the Jews went away, and believed on Jesus.*

HOMIL. LXVI.

others, and it was a strange thing to see one, who had been dead four days, walking and speaking. An honourable action, in truth, for the feast, to mix up the solemn assembly with murders. Besides, in the one case[1] they thought to charge Him concerning the Sabbath, and so to draw away the multitudes; but here, since they had no fault to find with Him, they make the attempt on the man who had been healed. For here they could not even say that He was opposed to the Father, since the prayer stopped their mouths. Since then the charge which they continually brought against Him was removed, and the miracle was evident, they hasten to murder. So that they would have done the same in the case of the blind man, had it not been in their power to find fault respecting the Sabbath. Besides, that man was of no note, and they cast him out of the temple; but Lazarus was a person of distinction, as is clear, since many came to comfort his sisters; and the miracle was done in the sight of all, and most marvellously. On which account all ran to see. This then stung them, that while the feast was going on, all should leave it and go to Bethany. They set their hand therefore to kill him, and thought they were not[2] daring any thing, so murderous were they. On this account the[3] Law at its commencement opens with this, *Thou shalt not kill;* and the Prophet brings this charge against them, *Their hands are full of blood.*

[1] i.e. that of the blind man.

[2] Ben. 'did not so much as think they were'

[3] i. e. the second Table. Ex. 20, 13. Is. 1, 15.

But how, after not walking openly in Jewry, and retiring into the wilderness, doth He again enter openly[a]? Having quenched their anger by retiring, He cometh to them when they were stilled. Moreover, the multitude which went before and which followed after was sufficient to cast them into an agony; for no sign so much attracted the people as that of Lazarus. And another Evangelist saith, that they strewed their garments under His feet[4], and that *the whole city was moved;* with so great honour did He enter. And this He did, figuring one prophecy and fulfilling another; and the

Mat. 21, 8.

[4] *in the way,* N. T.

Mat. 21, 10.

[a] Ver. 12—15. *On the next day, much people that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried, Hosanna, Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when He had found a young ass, sat thereon, as it is written, Fear not, daughter of Sion; behold, thy King cometh, sitting on an ass's colt.*

same act was the beginning of the one and the end of the other. For the, *Rejoice, for thy King cometh unto thee meek*, belonged to Him as fulfilling a prophecy, but the sitting upon an ass was the act of one prefiguring a future event, that He was about to have the impure race of the Gentiles subject to Him.

John XII. 13—16. Zech. 9, 9.

But how say the others, that He sent disciples, and said, *Loose the ass and the colt*, while John saith nothing of the kind, but that *having found a young ass, He sat upon it?* Because it is likely that both circumstances took place, and that He after the ass was loosed, while the disciples were bringing it, found (the colt), and sat upon it. And they took the small branches of palm trees and olives, and strewed their garments in the way, shewing that they now had a higher opinion concerning Him than of a Prophet, and said,

Mat. 21, 2.

Ver. 13. *Hosannah, blessed is He that cometh in the name of the Lord.*

Seest thou that this most choked them, the persuasion which all men had that He was not an enemy of God? And this most divided the people, His saying that He came from the Father. But what meaneth,

Ver. 15. *Rejoice greatly*[1], *daughter of Zion?*

[1] *Fear not*, N. T.

Because all their kings had for the most part been an unjust and covetous kind of men, and had given them over to their enemies, and had perverted the people, and made them subject to their foes; "Be of good courage," It saith, "this is not such an one, but meek and gentle;" as is shewn by the ass, for He entered not with an army in His train, but having an ass alone.

Ver. 16. "But this," saith the Evangelist, "the disciples knew not, that it was written of Him[a]."

Seest thou that they were ignorant on most points, because He did not reveal to them? For when He said, *Destroy this Temple, and in three days I will raise it up*, neither then did the disciples understand[2]. And another Evangelist saith, that *the saying was hid from them*, and they knew not that He should rise from the dead. Now this was with reason

c. 2, 19.

[2] al. 'neither did they know this' Luke 18, 34.

[a] Ver. 16. *These things understood not the disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him.* N. T.

Homil. LXVI. concealed from them, (wherefore another Evangelist saith, that as they heard it from time to time, they grieved and were de-
[1] ἐν κατηφείᾳ jected[1], and this because they understood not the saying concerning the Resurrection,) it was with reason concealed, as being too high for them: but why was not the matter of the
[2.] ass revealed to them? Because this was a great thing also. But observe the wisdom of the Evangelist, how he is not ashamed to parade their former ignorance. That it was written they knew, that it was written of Him they knew not. For it would have offended them if He being a King were about to suffer such things, and be so betrayed. Besides, they could not at once have taken in the knowledge of the Kingdom of
Mat. 20, 21. which He spake; for another Evangelist saith, that they thought the words were spoken of a kingdom of this world.

Ver. 17. *But the multitude bare witness that He had raised Lazarus*[b].

For so many would not have been suddenly changed, unless they had believed in the miracle.

Ver. 19. *The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after Him.*

Now this seems to me to be said by those who felt rightly, but had not courage to speak boldly, and who then would restrain the others by pointing to the result, as though they were attempting impossibilities. Here again they call the multitude *the world*. For Scripture is wont to call by the name *world* both the creation, and those who live in wicked-
Is. 40, 26. ness; the one, when It saith, *Who bringeth out His world*[2] *by number;* the other when It saith, *The world hateth not*[3] *you, but Me it hateth.* And these things it is necessary to know exactly, that we may not through the signification of words afford a handle to the heretics.

[2] E. V. host.
[3] cannot hate, N. T. c. 7, 7.

Ver. 20. *And there were certain of the Greeks that came up to worship at the Feast.*

Being now near to become proselytes, they were at[4] the Feast. When therefore the report concerning Him was imparted to them, they say,

[4] perhaps, 'went to,' ἤεσαν conj. for ἦσαν

[b] Ver. 17, 18. *The people therefore that was with Him when He called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met Him, for that they heard that He had done this miracle.* N. T.

Ver. 21. *We would see Jesus*[c]. JOHN XII. 21-24.

Philip gives place to Andrew as being before him, and communicates the matter to him. But neither doth he at once act with authority; for he had heard that saying, *Go not into the way of the Gentiles:* therefore having communicated with the disciple, he refers the matter to his Master. For they both spoke to Him. But what saith He? Mat.10, 5.

Ver. 23, 24. *The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone.*

What is, *The hour is come?* He had said, *Go not into the way of the Gentiles*, (thus cutting away all excuse of ignorance from the Jews,) and had restrained the disciples. When therefore the Jews continued disobedient, and the others desired to come to Him, "Now," saith He, "it is time to proceed to My Passion, since all things are fulfilled. For if we were to continue to wait for those who are disobedient and not admit these who even desire to come, this would be unbefitting our tender care." Since then He was about to allow the disciples to go to the Gentiles after the Crucifixion, and beheld them springing on before, He saith, "It is time to proceed to the Cross." For He would not allow them to go sooner, that it might be for a testimony unto them[1]. Until that by their deeds the Jews rejected Him, until they crucified Him, He said not, *Go and make disciples of all nations*, but, *Go not into the way of the Gentiles*, and, *I am not sent but unto the lost sheep of the house of Israel*, and, *It is not meet to take the children's bread and give it unto dogs.* But when they hated Him, and so hated as to kill Him, it was superfluous to persevere while they repulsed Him. For they refused Him, saying, *We have no king but Cæsar.* So that at length He left them, when they had left Him. Therefore He saith, *How often would I have gathered your children together, and ye would not?*

[1] i.e. to the Jews.

Mat.28, 19. Mat.10, 5. Mat.15, 24. Mat.15, 26. c.19,15. Mat.23, 37.

What is, *Except a grain of corn fall into the ground and die?* He speaketh of the Cross, for that they might not be confounded at seeing, that just when Greeks also came to Him,

[c] Ver. 21, 22. *The same came therefore to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus.* N. T.

Homil. LXVI.

then He was slain, He saith to them, "This very thing specially causeth them to come, and shall increase the preaching of Me." Then since He could not so well persuade them by words, He goeth about to prove this from actual experience, telling them that this is the case with corn; it beareth the more fruit when it hath died. "Now," saith He, "if this be the case with seeds, much more with Me." But the disciples understood not what was spoken. Wherefore the Evangelist continually putteth this[1], as making excuse for their flight afterwards. This same argument Paul also hath raised when speaking of the Resurrection.

[1] i. e. that they did not understand.

[3.] What sort of excuse then will they have who disbelieve the Resurrection, when the action is practised each day, in seeds, in plants, and in the case of our own generation? for first it is necessary that the seed die, and that then the generation take place. But, in short, when God doeth any thing, reasonings are of no use; for how did He make us out of things that were not? This I say to Christians, who assert that they believe the Scriptures; but I shall also say something else drawn from human reasonings. Of men some live in vice, others in virtue; and of those who live in vice, many have attained to extreme old age in prosperity, many of the virtuous after enduring the contrary. When then shall each receive his deserts? At what season? "Yea," saith some one, "but there is no resurrection of the body." They hear not Paul, saying, *This corruptible must put on incorruption.* He speaks not of the soul, for the soul is not corrupted; moreover, "resurrection" is said of that which fell, and that which fell was the body. But why wilt thou have it that there is no resurrection of the body? Is it not possible with God? But this it were utter folly to say. Is it unseemly? Why is it unseemly, that the corruptible which shared the toil and death, should share also the crowns? For were it unseemly[2], it would not have been created at the beginning, Christ would not have taken the flesh again. But to shew that He took it again and raised it up, hear what He saith: *Reach*[3] *hither thy fingers;* and, *Behold, a spirit hath not bones and sinews*[4]. But why did He raise Lazarus again, if it would have been better to rise without a body? Why doth He this, classing it as a miracle and a benefit? Why

1 Cor. 15, 53.

[2] i. e. the body.

[3] βάλε [φέρε G. T.] c. 20, 27.

[4] *flesh and bones,* N. T. Luke 24, 39.

did He give nourishment at all? Be not therefore deceived by the heretics, beloved: for there is a Resurrection and there is a Judgment, but they deny these things, who desire not to give account of their actions. For this Resurrection must be such as was that of Christ, for He was the first fruits, the first born of the dead. But if the Resurrection is this[1], a purifying of the soul, a deliverance from sin, and if Christ sinned not, how did He rise again? And how have we been delivered from the curse, if so be that He also sinned? And how saith He, *The prince of this world cometh, and hath nothing in Me?* They are the words of One declaring His sinlessness. According to them therefore He either did not rise again; or that He might rise[2], He sinned before His Resurrection. But He both rose again, and did no sin. Therefore He rose in the Body, and these wicked doctrines are nothing else than the offspring of vain glory. Let us then fly this malady. For, It saith, *evil communications corrupt good manners.* These are not the doctrines of the Apostles; Marcion and Valentinus have newly invented them. Let us then flee them, beloved, for a pure life profits nothing when doctrines are corrupt; as on the other hand neither do sound doctrines, if the life be corrupt. The heathen were the parents of these notions, and those heretics reared them, having received them from Gentile philosophers, asserting that matter is uncreated, and many such like things. As then they asserted that there could be no Artificer[3] unless there were some uncreated subject matter, so also they disallowed the Resurrection. But let us not heed them, as knowing that the power of God is all sufficient[4]. Let us not heed them. To you I say this; for *we* will not decline the battle with them. But the man who is unarmed and naked, though he fall among the weak, though he be the stronger, will easily be vanquished. Had you given heed to the Scriptures, had you sharpened yourselves each day, I would not have advised you to flee the combat with them, but would have counselled you to grapple with them; for strong is truth. But since you know not how to use the Scriptures, I fear the struggle, lest they take you unarmed and cast you down. For there is nothing, there is nothing weaker than those who are bereft of the aid of the Spirit. If these heretics

JOHN XII. 23. 24.

[1] i. e. which heretics say it is.

c. 14, 30.

[2] al. 'if He rose'

1 Cor. 15, 33.

[3] δημιουργὸς

[4] al. 'almighty'

Homil. LXVI. employ the wisdom of the Gentiles, we must not admire, but laugh at them, because they employ foolish teachers. For those men were not able to find out any thing sound, either concerning God or the creation, and things which the widow among us is acquainted with, Pythagoras did not yet know, but said that the soul becomes a bush, or a fish, or a dog. To these, tell me, ought you to give heed? And how could it be reasonable to do so. They are great men in their district[1], grow beautiful curls, and are enfolded in cloaks; thus far goes their philosophy; but if you look within there is dust and ashes and nothing sound, but *their throat is an open sepulchre*, having all things full of impurity and corruption[2], and all their doctrines (full) of worms. For instance, the first of them said that water was God, his successor fire, another one air, and[3] they descended to things corporeal; ought we then, tell me, to admire these, who never even had the thought of the incorporeal God? and if they did ever gain it afterwards, it was after conversing in Egypt with our people. But, that we bring not upon you much confusion, let us here close our discourse. For should we begin to set before you their doctrine, and what they have said about God, what about matter, what about the soul, what about the body, much ridicule will follow. And they will not even require to be accused by us, for they have attacked each other; and he who wrote against us the book concerning matter, made away with himself. Therefore that we may not vainly delay you, nor wind together[4] a labyrinth of words, leaving these things we will bid you keep fast hold of the listening to the Holy Scriptures, and not fight with[5] words to no purpose; as also Paul exhorteth Timothy, filled though he was with much wisdom, and possessing the power of miracles. Let us now obey him, and leaving trifling let us hold fast to real works, I mean to brotherly-kindness and hospitality; and let us make much account of almsgiving, that we may obtain the promised good things, through the grace and lovingkindness of our Lord Jesus Christ, to Whom be glory for endless ages[d]. Amen.

[1] κώμῃ

Ps. 5, 9.

[2] ἰχῶρος

[3] al. and all.

[4] or, 'unwind'

[5] or, 'about' 2 Tim. 2, 14.

[d] al. To Whom with the Father and the Holy Ghost be glory now and for the endless ages of eternity.

HOMILY LXVII.

JOHN xii. 25, 26.

He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me.

SWEET is the present life, and full of much pleasure, yet not to all, but to those who are riveted to it. Since, if any one look to heaven and see the beauteous things there, he will soon despise this life, and make no account of it. Just as the beauty of an object is admired while none more beautiful is seen, but when a better appears, the former is despised. If then we would choose to look to that beauty, and observe the splendor of the kingdom there, we should soon free ourselves from our present chains; for a kind of chain it is, this sympathy with present things. And hear what Christ saith to bring us in to this, *He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal; if any man serve Me, let him follow Me;* and, *Where I am, there is*[1] *My servant also.* The words seem like a riddle, yet they are not so, but are full of much wisdom. But how shall "he that loveth his life, lose it?" When he doeth its unseemly desires, when he gratifies it where he ought not. Wherefore one exhorteth us, saying, *Walk not in the desires of thy soul;* for so wilt thou destroy it, since it leadeth away from the path leading to virtue;

[1] *shall be* N. T.

Ecclus. 18, 30.

HOMIL. LXVII. just as, on the contrary, *he that hateth it in this world, shall save it.* But what meaneth, *He that hateth it?* He who yields not to it when it commands what is pernicious. And He said not, "he that yieldeth not to it," but, *He that hateth it;* for as we cannot endure even to hear the voice of those we hate, nor to look upon them with pleasure, so from the soul also we must turn away with vehemence, when it commands things contrary to what is pleasing to God. For since He was now about to say much to them concerning death, His own death, and saw that they were dejected[1] and desponding, He spake very strongly, saying, "What say I? If ye bear not valiantly My death? Nay, if ye die not yourselves, ye will gain nothing." Observe also how He softens the discourse. It was a very grievous and sad thing to be told, that the man who loves life should die. And why speak I of old times, when even now we shall find many gladly enduring to suffer any thing, in order to enjoy the present life, and this too when they are persuaded concerning things to come; who when they behold buildings, and works of art, and contrivances, weep, uttering the reflection, "How many things man inventeth, and yet becometh dust! So great is the longing after this present life." To undo these bonds then, Christ saith, *He that hateth his soul in this world, shall keep it unto life eternal.* For that thou mayest know that He spake as exhorting them, and dissipating their fear, hear what comes next.

[1] al. 'looking down,' or 'disdainful'

If any man serve Me, let him follow Me.

Speaking of death, and requiring the following which is by works. For certainly he that serveth must follow him who is served. And observe at what time He said these things to them; not when they were persecuted, but when they were confident; when they thought they were in safety on account of the honour and attention of the many, when they might rouse themselves and hear, *Let him take up his cross, and follow Me;* that is, "Be ever[2]," He saith, "prepared against dangers, against death, against your departure hence." Then after He had spoken what was hard to bear, He putteth also the prize. And of what kind was this? The following Him, and being where He is; shewing that Resurrection shall succeed death. For, saith He,

Mat. 16, 24.

[2] lit. 'in battle array'

Where I am, there is[1] *My servant also.* JOHN XII. 27. 28.

But where is Christ? In heaven. Let us therefore even before the Resurrection remove thither in soul and mind.

If any man serve Me, the Father shall love[2] *him.*

Why said He not, "I?" Because they did not as yet hold a right opinion concerning Him, but held a higher opinion of the Father. For how could they imagine any thing great concerning Him, who did not even know that He was to rise again. Wherefore He said to the sons of Zebedee, *It is not Mine to give, but it shall be given to them for whom it is prepared by My Father*, yet He it is that judgeth. But in this passage He also establisheth His genuine sonship[3]. For as the servants of His own Son, so will the Father receive them.

[1] *shall be* N. T.
[2] *honour* N. T.
Mark 10, 40.
[3] τὸ γνήσιον

Ver. 27. *Now is My soul troubled; and what shall I say? Father, save me from this hour.*

"But surely this is not[4] the expression of one urging them to go even to death." Nay, it is that of one greatly so urging them. For lest they should say, that "He being exempt from mortal pains easily philosophises on death, and exhorts us being himself in no danger," He sheweth, that although feeling its agony[5], on account of its profitableness He declineth it not. But these things belong to the Dispensation, not the Godhead. Wherefore He saith, *Now is My soul troubled;* since if this be not the case, what connection hath that which was spoken, and His saying, *Father, save Me from this hour?* And so troubled, that He even sought deliverance from death, if at least it were possible to escape. These were the infirmities of His human nature. "But," He saith, "I have not what to say, when asking for deliverance."

[4] al. 'is no longer'
[5] ἀγωνιῶν αὐτὸν
[2.]

For for this cause came I unto this hour.

As though He had said, "Though we be confounded, though we be troubled, let us not fly from death, since even now I though troubled do not speak of flying; for it behoveth to bear what is coming on. I say not, Deliver Me from this hour," but what?

Ver. 28. *Father, glorify Thy Name.*

"Although My trouble urges Me to say this[6], yet I say the opposite, *Glorify Thy Name*, that is, Lead Me henceforth to the Cross;" which greatly shews His humanity, and a nature unwilling to die, but clinging to the present life, proving that

[6] i. e. *Save Me* &c.

Homil. LXVII. He was not exempt from human feelings. For as it is no blame to be hungry, or to sleep, so neither is it to desire the present life; and Christ indeed had a body pure from sin, yet not free from natural wants, for then it would not have been a body. By these words also He taught something else. Of what kind is that? That if ever we be in agony and dread, we even then start not back from that which is set before us; and by saying[1], *Glorify Thy Name*, He sheweth that He dieth for the truth, calling the action, "glory to God." And this fell out after the Crucifixion. The world was about to be converted, to acknowledge the name of God, and to serve Him, not the Name of the Father only, but also that of the Son; yet still as to this He is silent.

[1] Ben. omits 'and by saying'

There came therefore a Voice from Heaven, I have both glorified It, and will glorify It again.

When had He "glorified It?" By what had been done before; and *I will glorify It again* after the Cross. What then said Christ?

Ver. 30.[a] *This Voice came not because of Me, but for your sakes.*

They thought that it thundered, or that an Angel spake to Him. And how did they think this? Was not the voice clear and distinct? It was, but it quickly flew away from them as being of the grosser sort, carnal and slothful. And some of them caught the sound only[2], others knew that the voice was articulate, but what it meant, knew not. What saith Christ? *This Voice came not because of Me, but for your sakes.* Why said He this? He said it, setting Himself against what they continually asserted, that He was not of God. For He Who was glorified by God, how was He not from that God whose name by Him was glorified? indeed for this purpose the Voice came. Wherefore He saith Himself, *This Voice came not because of Me, but for your sakes*, "not that I may learn by it any thing of which I am ignorant, (for I know all that belongeth to the Father,) but for your sakes." For when they said, "An Angel hath spoken unto Him," or "It hath thundered," and gave not heed to Him, He saith, "*it was for your sakes*, that even so ye might be led to enquire what

[2] Ben. omits 'only'

[a] v. 29. omitted. *The people therefore that stood by, and heard it, said that it thundered; others said, An Angel spake to Him.*

the words meant." But they, being excited, did not even so enquire, though they heard that the matter related to them. For to one who knew not wherefore it was uttered, the Voice naturally appeared indistinct. *The Voice came for your sakes.* Seest thou that these lowly circumstances take place on their account, not as though the Son needeth help? JOHN XII. 31.

Ver. 31. *Now is the judgment of this world, now shall the prince of this world be cast down*[1].

[1] *cast out*, N. T.

What connexion hath this with, *I have glorified, and will glorify?* Much, and closely harmonizing. For when God saith, *I will glorify*, He sheweth the manner of the glorifying. What is it? That one[2] shall be cast down. But what is, *the judgment of this world?* It is as though He said, "there shall be a tribunal and a retribution." How and in what way? "He[3] slew the first man, having found him guilty of sin, (for *by sin death entered;*) but in Me this he found not. Why then did he spring upon Me and give Me over to death? Why did he put into the mind of Judas to destroy Me?" (Tell me not that it was God's dispensation, for this belongeth not to the devil, but His wisdom; for the present let the disposition of that evil one be enquired into.) "How then is the world judged in Me?" It shall be said, as if a court of justice were sitting, to Satan, "Well, thou hast slain all men, because thou didst find them guilty of sin. But why didst thou slay Christ? Is it not clear that thou didst it wrongfully?" Therefore in Him the whole world shall be avenged[4]. But, that this may be still more clear, I will make it plain by an example. Suppose there is some cruel tyrant, bringing ten thousand evils on all those who fall into his hands. If such a one engaging with a king, or a king's son, slay him unjustly, his death will have power to get revenge for the others also. Suppose there is one who demands payment of his debtors, that he beats them and casts them into prison; then from the same recklessness that he leads to the same dungeon one who owes him nothing: such a man shall suffer punishment for what he hath done to the others. For that one shall destroy him. So [3.] also it is in the case of the Son; for of those things which the devil hath done against us, of these shall the penalty be required by means of what he hath dared against

[2] i. e. the prince of this world.
[3] i. e. Satan. Rom. 5, 12.

Homil. LXVII. Christ. And to shew that He implieth this, hear what He saith; *Now shall the prince of this world be cast down*, "by My Death."

Ver. 32. *And I, if I be lifted up, will draw all men unto Me.*

That is, "even those of the Gentiles." And that no one may ask, "How shall he be cast down, if he is stronger even than Thou art?" He saith, "He is not stronger; how can he be stronger than One Who draweth others to Him? And He speaketh not of the Resurrection, but of what is more than the Resurrection, *I will draw all men to Myself.* For had He said, "I shall rise again," it was not yet clear that they would believe; but by His saying, "they shall believe," both are proved at once, both this, and also that He must rise again. For had He continued dead, and been a mere man, no one would have believed. *I will draw all men*
c. 6, 44. *to Myself.* How then said He that the Father draweth? Because when the Son draweth, the Father draweth also. He saith, *I will draw them*, as though they were detained by a tyrant, and unable of themselves alone to approach Him, and to escape the hands of him who keepeth hold of
Mat. 12, 29. them. In another place He calleth this *spoiling; no man*
[how can &c. N.T. *can*[1] *spoil a strong man's goods, except he first bind the strong man, and then spoil his goods.* This He said to prove His strength, and what there He calleth "spoiling," He hath here called "drawing."

Knowing then these things, let us rouse ourselves, let us glorify God, not by our faith alone, but also by our life, since otherwise it would not be glory, but blasphemy. For God is not so much blasphemed by an impure heathen, as by a corrupt Christian. Wherefore I entreat you to do all that God may be glorified; for, "Woe," It saith, "to that servant by whom the Name of God is blasphemed," (and wherever there is a "woe," every punishment and vengeance straightway follows,) "but blessed is he by whom that Name is glorified." Let us then not be as in darkness, but avoid all sins, and especially those which tend to the hurt of others, since by these God is most blasphemed. What pardon shall we have, when, being commanded to give to others, we plunder the property of others? What shall be

our hope of salvation? Thou art punished if thou hast not fed the hungry; but if thou hast even stripped one who was clothed, what sort of pardon shalt thou obtain? These things I will never desist from saying, for they who have not heard to-day perhaps will hear to-morrow, and they who take no heed to-morrow perhaps will be persuaded the next day; and even if any be so disposed as not to be persuaded, yet for us there will be no account to give of them at the Judgment. Our part we have fulfilled; may we never have cause to be ashamed of our words, nor you to hide your faces, but may all be able to stand with boldness before the judgment-seat of Christ, that we also may be able to rejoice over you, and to have some compensation of our own faults, in your being approved in Christ Jesus our Lord, with Whom to the Father and the Holy Ghost be glory for ever. Amen.

JOHN XII. 32.

HOMILY LXVIII.

JOHN xii. 34.

The people answered Him, We have heard out of the Law that Christ abideth for ever; and how sayest thou, The Son of Man must be lifted up? Who is this Son of Man?

DECEIT is a thing easily detected, and weak, though it be daubed outside with ten thousand colours. For as those who whitewash decayed walls, cannot by the plastering make them sound, so too those who lie are easily found out, as in fact was the case here with the Jews. For when Christ said to them, *If I be lifted up I will draw all men unto Me; We have heard*, saith one of them, *out of the Law, that Christ remaineth for ever; and how sayest thou, that the Son of Man must be lifted up? Who is this Son of Man?* Even they then knew that Christ was some Immortal One, and had life without end. And therefore they also knew what He meant; for often in Scripture the Passion and the Resurrection are mentioned in the same place. Thus Isaiah puts
Is.53,7. them together, saying, *He was led as a sheep to the slaughter*, and all that follows. David also in the second Psalm, and in many other places, connects these two things. The Patriarch
Gen. 49, 9. too after saying, *He lay down, He couched as a lion*, addeth, *And as a lion's whelp, who shall raise Him up?* He sheweth at once the Passion and the Resurrection. But these men when they thought to silence Him, and to shew that He was not the Christ, confessed by this very circumstance that the Christ remaineth for ever. And observe their evil dealing;

they said not, "We have heard that Christ neither suffereth nor is crucified," but that *He remaineth for ever.* Yet even this which has been mentioned, would have been no real objection, for the Passion was no hindrance to His Immortality. Hence we may see that they understood many of the doubtful points, and deliberately went wrong. For since He had before spoken about death, when they now heard in this place the, "be lifted up," they guessed that death was referred to. Then they said, *Who is this Son of Man?* This too they did deceitfully. "Think not, I pray," saith one, "that we say this concerning thee, assert not that we oppose thee through enmity, for, lo, we know not concerning whom thou speakest, and still we declare our opinion." What then doth Christ? To silence them, and to shew that the Passion is no impediment to His enduring for ever, He saith, JOHN XII. 35. 36.

Ver. 35. *Yet a little while,* He saith, *is the light with you.*

Signifying that His death was a removal[1]; for the light of the sun is not destroyed, but having retired for a while appears again. [1] i. e. temporary.

Walk while ye have the light[a].

Of what season doth He here speak? Of the whole present life, or of the time before the Crucifixion? I for my part think of both, for on account of His unspeakable loving-kindness, many even after the Crucifixion believed. And He speaketh these things to urge them on to the faith, as He also did before, saying, *Yet a little while I am with you.* c. 7, 33.

He that walketh in darkness knoweth not whither he goeth.

How many things, for instance, even now do the Jews, without knowing what they do, but walking as though they were in darkness? They think that they are going the right way, when they are taking the contrary; keeping[b] the sabbath, respecting the Law and the observances about meats, yet knowing not whither they walk. Wherefore He said,

Ver. 36. *Walk in the light*[c], *that ye may become children of the light.*

That is, "My children." Yet in the beginning the Evangelist

[a] *Lest darkness come upon you.* N.T.

[b] Savile reads καταγορεύοντες, conject. τηρεῦντες, which is the Ben. reading.

[c] *While ye have light, believe in the light.* N. T.

Homil. LXVIII. c. 1, 13.

saith, *Were born, not of bloods, nor of the will of the flesh, but of God;* that is, of the Father; while here Himself[1] is said to beget them; that thou mayest understand that the operation of the Father and the Son is One. *Jesus having spoken these things,* departed from them, and did hide Himself[2]. Why doth He now "hide Himself?" They took not up stones against Him, nor did they blaspheme Him in any such manner as before; why then did He hide Himself? Walking in men's hearts, He knew that their wrath was fierce, though they said nothing; He knew it boiling and murderous, and waited not till it issued into action, but hid Himself, to allay their ill-will. Observe how the Evangelist has alluded to this feeling; he has immediately added,

[1] i. e. Christ.

[2] *departed and did hide Himself from them.* N. T.

Ver. 37. *Though He had done so many miracles*[3], *they believed not on Him.*

[3] *before them.* N. T.

What "so many?" So many as the Evangelist hath omitted. And this[4] is clear also from what follows. For when He had retired, and given in, and had come to them again, He speaketh with them in a lowly manner, saying, *He that believeth on Me, believeth not on Me, but on Him that sent Me.* Observe what He doeth. He beginneth with humble and modest expressions, and betaketh Himself to the Father; then again He raiseth His language, and when He seeth that they are exasperated, He retireth; then He cometh to them again, and again beginneth with words of humility. And where hath He done this? Nay, where hath He not done it? See, for instance, what He saith at the beginning, *As I hear, I judge.* Then in a loftier tone, *As the Father raiseth up the dead, and quickeneth them, so also the Son quickeneth whom He will;* again, "I judge you not, there is another that judgeth." Then again He retireth. Then coming to Galilee, *Labour not,* He saith, *for the meat that perisheth;* and after having said great things of Himself, that He came down from Heaven, that He giveth eternal life, He again withdraweth Himself. And He cometh in the Feast of Tabernacles also, and doth the same. And one may see Him continually thus varying His teaching, by His presence, by His absence, by lowly, by high discourses. Which He also did here. *Though He had done so many miracles,* It saith, *they believed not on Him.*

[4] i. e. that Christ withdrew from the malice of the Jews. v. 44.

c. 5, 30.

c. 5, 21.

c. 6, 27.

[2.]

Ver. 38. *That the saying of Esaias*[1] *might be fulfilled which he spake, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?* And again,

JOHN XII. 38—41.

[1] *Esaias the prophet,* N. T.

Ver. 39—41. *They*[2] *could not believe,* It saith, *because that Esaias said*[3], *Ye shall hear with your ears, and not understand*[a]. *These things he said*[4], *when he saw His glory, and spake of Him.*

[2] *therefore they,* N. T.
[3] *said again,* N. T.
[4] *said Esaias,* N. T.

Here again observe, that the "because," and "spake," refer not to the cause of their unbelief, but to the event. For it was not *because* Isaiah spake, that they believed not; but because they were not about to believe, that he spake. Why then doth not the Evangelist express it so, instead of making the unbelief proceed from the prophecy, not the prophecy from the unbelief? And farther on he putteth this very thing more positively, saying, *Therefore they could not believe, because that Esaias said.* He desires hence to establish by many proofs the unerring truth of Scripture, and that what Isaiah foretold fell not out otherwise, but as he said. For lest any one should say, "Wherefore did Christ come? Knew he not that they would give no heed to him?" he introduces the Prophets, who knew this also. But He came that they might have no excuse for their sin; for what things the Prophet foretold, he foretold as certainly to be; since if they were not certainly to be, he could not have foretold them; and they were certainly to be, because these men were incurable.

And if, *they could not,* is put, instead of, "they would not," do not marvel[b], for He saith also in another place, *He that is able to receive it, let him receive it.* So in many places He is wont to term choice, power. Again, *The world cannot hate you, but Me it hateth.* This one may even see observed in common conversation; as when a man saith, "I cannot love this or that person," calling the force of his will, power. And again, "this or that person cannot be a good man." And what saith the Prophet? *If the Ethiopian shall change his*

Mat. 19, 12.
c. 7, 7.
Jer. 13, 23. LXX.

[a] Ver. 40. *He hath blinded their eyes, and hardened their heart: that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.* N. T.

[b] Ben. 'and if "they could not" is put, it is put instead of, "they would not." And do not marvel.'

Homil. LXVIII. *skin, or the leopard his spots, this people also shall be able to do good, having learned evil.* He saith not that the doing of virtue is impossible to them, but that because they will not, therefore they cannot. And by what he saith the Evangelist means, that it was impossible for the Prophet to lie; yet it was not on that account impossible that they should believe. For it was possible, even had they believed, that he should remain true; since he would not have prophesied these things if they had been about to believe. "Why then," saith some one, "did he not say so?" Because Scripture hath certain idiomatic phrases of this kind, and it is needful to make allowance for its laws.

The sethings he spake when he saw His glory. Whose? The Father's. How then doth John speak of the Son? and Paul of the Spirit? Not as confounding the Persons, but as shewing that the Dignity is one, they say it[1]. For that which is the Father's is the Son's also, and that which is the Son's is the Spirit's[2]. Yet many things God spake by Angels, and no one saith, "as the Angel spake," but how? "as God spake." Since what hath been said by God through the ministry of Angels would be of God; yet not therefore is what is of God, of the Angels also. But in this place John saith that the words are the Spirit's.

[1] al. 'saith one.'

[2] al. the Father's

Is. 6, 1. *And spake of Him.* What spake he? *I saw the Lord sitting upon a high throne*, and what follows. Therefore he there calleth "glory," that vision, the smoke, the hearing unutterable Mysteries, the beholding the Seraphim, the lightning which leaped from the throne, against which those powers could not look. *And spake of Him.* What said he? That he heard a voice, saying, *Whom shall I send? who shall go? And I said, Here am I, send me. And He said, Ye shall hear with your ears, and shall not understand, and seeing ye shall see, and not perceive.* For,

Is. 6, 8. 10.

Ver. 40. *He hath blinded their eyes, and hardened their heart, lest they at any time should see with their eyes, and understand with their heart.*

Here again is another question, but it is not so if we rightly consider it. For as the sun dazzles the eyes of the weak, not by reason of[3] its proper nature, so it is with those who give not heed to the words of God. Thus, in the case of

[3] παρὰ

Pharaoh, He is said to have hardened his heart, and so it is with those who are at all contentious against the words of God. This is a peculiar mode of speech in Scripture, as also the, *He gave them over unto a reprobate mind*, and the, *He divided them to the nations*[c], that is, allowed, permitted them to go. For the writer doth not here introduce God as Himself working these things, but sheweth that they took place through the wickedness of others. For, when we are abandoned by God, we are given up to the devil, and when so given up, we suffer ten thousand dreadful things. To terrify the hearer, therefore, the writer saith, "He hardened," and "gave over." For to shew that He doth not only not give us over, but doth not even leave us, except we will it, hear what He saith, *Do not your iniquities separate between Me and you?* And again, *They that go far away from Thee shall perish.* And Hosea saith, *Thou hast forgotten the law of thy God, and I will also forget thee;* and He saith Himself also in the Gospels, *How often would I have gathered your children—and ye would not.* Esaias also again, *I came, and there was no man; I called, and there was none to hearken.* These things He saith, shewing that we begin the desertion, and become the causes of our perdition; for God not only desireth not to leave or to punish us, but even when He punisheth, doth it unwillingly; *I will not*, He saith, *the death of a sinner, so much as that he should turn and live.* Christ also mourneth over the destruction of Jerusalem[1], as we also do over our friends.

John XII. 40. Rom. 1, 28. Is. 59, 2. LXX. Ps. 73, 27. LXX. Hos. 4, 6. LXX. Luke 13, 34. Is. 50, 2. LXX. Ezek. 18, 32. LXX.

[1] al. 'being about to destroy Jerusalem even weepeth.'

[3.] Knowing this, let us do all so as not to remove from God, but let us hold fast to the care of our souls, and to the love towards each other; let us not tear our own members, (for this[2] is the act of men insane and beside themselves,) but the more we see any ill disposed, the more let us be kind to them. Since we often see many persons suffering[3] in their bodies from difficult or incurable maladies, and cease not to apply remedies. What is worse than gout in foot or hand? Are we therefore to cut off the limbs? Not at all, but we use every means that the sufferer may enjoy some comfort, since we cannot get rid of the disease. This also let us do in the

[2] al. 'which'

[3] al. 'persons suffering many'

[c] ἀπένειμε τοῖς ἔθνεσι. The words there spoken concerning the heavenly bodies are found in Deut. 4, 19. LXX. but are

HOMIL. LXVIII.

case of our brethren, and, even though they be diseased incurably, let us continue to tend them, and let us bear one another's burdens. So shall we fulfil the law of Christ, and obtain the promised good things, through the grace and lovingkindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost be glory for ever and ever. Amen.

HOMILY LXIX.

JOHN xii. 42, 43.

Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

IT is necessary for us to avoid alike all the passions which corrupt the soul, but most especially those, which from themselves generate numerous sins. I mean such as the love of money. It is in truth of itself a dreadful malady, but it becomes much more grievous, because it is the root and mother of all mischiefs. Such also is vain-glory. See, for instance, how these men were broken off from the faith through their love of honour. *Many*, It saith, *of the chief rulers also believed on Him, but because of the Jews*[1] *they did not confess Him, lest they should be put out of the synagogue.* As He said also to them before, *How can ye believe which receive honour one of another, and seek not the honour that cometh from God only?* So then they were not rulers, but slaves in the utmost slavery. However, this fear was afterwards done away, for no where during the time of the Apostles do we find them possessed by this feeling, since in their time both rulers and priests believed. The grace of the Spirit having come, made them all firmer than adamant. Since therefore this was what hindered them from believing at this time, hear what He saith.

[1] *Pharisees,* N. T.

c. 5, 44.

Ver. 44. *He that believeth on Me, believeth not on Me, but on Him that sent Me.*

HOMIL. LXIX.

As though He had said, "Why fear ye to believe on Me? Faith passeth to the Father through Me, as doth also unbelief." See how in every way He sheweth the unvaryingness of His Essence[1]. He said not, He that believeth "Me," lest any should assert that He spake concerning His words; this might have been said in the case of mere men, for he that believeth the Apostles, believeth not them, but God. But that thou mightest learn that He speaketh here of the belief on His Essence, He said not, "He that believeth My words," but, *He that believeth on Me.* "And wherefore," saith some one, "hath He no where said conversely, He that believeth on the Father, believeth not on the Father but on Me?" Because they would have replied, "Lo, we believe on the Father, but we believe not on thee." Their disposition was as yet too infirm. Any how, conversing with the disciples, He did speak thus: *Ye believe on the Father*[2], *believe also on Me;* but seeing that these men were too weak to hear such words, He leadeth them in another way, shewing[3] that it is not possible to believe on the Father, without believing on Him. And that thou mayest not deem that the words are spoken as of man, He addeth,

[1] i. e. in respect of that of the Father.

c. 14, 1.

[2] *on God,* N. T.

[3] al. 'He sheweth.'

Ver. 45. *He that seeth Me, seeth Him that sent Me.*

What then! Is God a body? By no means. The "seeing" of which He here speaketh is that of the mind, thence shewing the Consubstantiality. And what is, *He that believeth on Me?* It is as though one should say, "He that taketh water from the river, taketh it not from the river but from the fountain;" or rather this image is too weak, when compared with the matter before us.

Ver. 46. *I am come a light into the world*[a].

For since the Father is called by this name every where both in the Old (Testament) and in the New, Christ useth the same name also; therefore Paul also calleth Him, *Brightness,* having learnt to do so from this source. And He sheweth here His close relationship with the Father, and that there is no separation[4] between them, if so be that He saith that faith on Him is not on Him, but passeth on to the Father. And He called Himself "light," because He delivereth from error, and dissolveth mental darkness.

Heb. 1, 3.

[4] οὐδὲν τὸ μέσον.

[a] *that whosoever believeth on Me should not abide in darkness,* N. T.

Ver. 47. *If any man hear not Me, and believe not, I judge him not, for I came not to judge the world, but to save the world.* JOHN XII. 47—49.

For lest they should think, that for want of power He passed by the despisers, therefore spake He the, *I came not to judge the world.* Then, in order that they might not in this way be made more negligent, when they had learned that "he that believeth is saved, and he that disbelieveth is punished[a]," see how He hath also set before them a fearful court of judgment, by going on to say, [2.]

Ver. 48. *He that rejecteth Me, and receiveth not My words, hath One to judge him.*

"If the Father judgeth no man, and thou art not come to judge the world, who judgeth him?" *The word that I have spoken, the same shall judge him*[1]. For since they said, "He is not from God," He saith this[2], that "they shall not then be able to say these things, but the words which I have spoken now, shall be in place of an accuser, convicting them, and cutting off all excuse." *And the word which I have spoken.* What manner of word?

[1] al. *in the last day,* N. T.
[2] al. 'thus shewing'

Ver. 49. *For I have not spoken of Myself, but the Father which sent Me, He gave Me a commandment what I should say, and what I should speak.* And other such like[3].

[3] Morel. 'such like works'

Surely these things were said for their sakes, that they might have no pretence of excuse. Since if this were not the case, what shall He have more than Isaiah? for he too saith the very same thing, *The Lord God giveth me the tongue of the learned, that I should know when I ought to speak a word.* What more than Jeremiah? for he too when he was sent was inspired. What than Ezekiel? for he too, after eating the roll, so spake. Otherwise also, they who were about to hear what He said shall be found to be causes of His knowledge. For if when He was sent, He then received commandment what He should say, thou wilt then argue that before He was sent He knew not. And what more impious than these assertions? if (that is) one take the words of Christ in this sense, and understand not the cause[4] of their lowliness? Yet Paul saith, that both he and those who were made disciples knew *what was that good and acceptable and perfect will of*

Is. 50, 4. LXX.
Jer. 1, 9.
Ez. 3. 1.
[4] 'al. pretext'
Rom. 12, 2.

[a] The sense seems to require, 'is not punished,' and so Sav. and Ben. conjecture.

Homil. LXIX. *God*, and did the Son not know until He had received commandment? How can this be reasonable? Seest thou not that He bringeth His expressions to an excess of humility, that He may both draw those men over, and silence those who should come after. This is why He uttereth words befitting a mere man, that even so He may force us to fly the meanness of the sayings, as being conscious that the words belong not to His Nature, but are suited to the infirmity of the hearers.

Ver. 50. *And I know that His commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto Me, so I speak.*

Seest thou the humility of the words? For he that hath received a commandment is not his own master. Yet He saith, *As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will.* Hath He then power to quicken whom He will, and to say what He will hath He not power? What He intendeth then by the words is this[b]; "The action hath not natural possibility[1], that He should speak one set of words, and I should utter another." *And I know that His commandment is life everlasting.* He said this to those that called Him a deceiver, and asserted that He had come to do hurt. But when He saith, *I judge not*, He sheweth that He is not the cause of the perdition of these men[c]. By this He all but plainly testifies, when about to remove from, and to be no more with, them, that "I conversed with you, speaking nothing as of Myself, but all as from the Father." And for this cause He confined His discourse to them to humble expressions, that He might say, "Even until the end did I utter this, My last word, to them." What word was that? *As the Father said unto Me, so I speak.* "Had I been opposed to God I should have said the contrary, that I speak nothing of what is pleasing to God, so as to attract the honour to Myself, but now I have so referred all things to Him, as to call nothing My own[2]. Why then do ye not believe Me when I say that *I have received a commandment*, and when I so vehemently remove your evil suspicion respecting rivalry? For as it is impossible for

c. 5, 21.

[1] οὐκέχει φύσιν τὸ πρᾶγμα

[2] al. 'a thing peculiar (to Myself)'

[b] al. 'what then saith, one, meaneth this saying, that he hath not?'

[c] 'I am not, &c. He saith, but themselves.'

those who have received a commandment to do or say any thing but what their senders wish, as long as they fulfil the commandment, and do not forge[1] any thing; so neither is it possible for Me to say or do any thing except as My Father willeth. For what I do He doeth, because He is with Me, and *the Father hath not left Me alone.* Seest thou how every where He sheweth Himself connected with Him who begat Him, and that there is no separation[2]? For when He saith, *I am not come of Myself*, He saith it not, as depriving Himself of power, but as taking away all alienation or opposition[3]. For if men are masters of themselves, much more the Only-begotten Son. And to shew that this is true, hear what Paul saith[4], *He emptied Himself, and gave Himself for us.* But, as I said, a terrible thing is vain glory, very terrible; for this made these men not to believe, and others to believe ill, so that the things which were said for the sake of those men, through lovingkindness, they turned to[5] impiety.

John XII. 50.

[1] παραχαράττωσι

c. 8, 29.

[2] οὐδὲν τὸ μέσον

[3] i. e. between Himself and the Father.

Phil. 2, 7. Eph. 5, 2.

[4] al. 'yet this is true, for Paul sheweth by what he saith'

[5] al. 'drew to'

[3.] Let us then ever flee this monster: various and manifold it is, and every where sheds its peculiar venom, in wealth, in luxury, in beauty of person. Through this we every where go beyond needful use[6]; through this arises extravagance in garments, and a great swarm of domestics; through this the needful use is every where despised, in our houses, our garments, our table; and extravagance prevails. Wilt thou enjoy glory? Do alms-deeds, then shall Angels praise thee, then shall God receive thee. Now the admiration goes no farther than the goldsmiths and weavers, and thou[7] departest without a crown, often seeing that thou receivest curses. But if thou put not these things about thy body, but expend them in feeding the poor, great will be the applause from all sides, great the praise. Then shalt thou have them, when thou givest them to others; when thou keepest them to thyself, then thou hast them not. For a house is a faithless treasury, but a sure treasury are the hands of the poor. Why adornest thou thy body, while thy soul is neglected, possessed by uncleanness? Why bestowest thou not so much thought on thy soul, as thy body? Thou oughtest to bestow greater; but any how, beloved[8], we ought to bestow equal

[6] χρείαν

[7] addressed to women

[8] al. 'we might be content if ye did but.'

Homil. LXIX.

care upon it. For tell me, if any one asked thee which thou wouldest choose, that thy body should be fresh and of good habit and surpassing in beauty, and wear mean raiment, or having the body deformed and full of diseases, to wear gold and finery; wouldest thou not much prefer to have beauty depending on the nature of thy person, than on the raiment with which thou art clothed? And wilt thou choose this in the case of thy body, but the contrary in the case of thy soul; and, when thou hast that ugly and unsightly and black, dost thou think to gain any thing from golden ornaments? What madness is this! Shift this adorning within, put these necklaces about thy soul. The things that are put about thy body help neither to its health nor to its beauty, for it will not make black white, nor what is ugly either beautiful or good looking. But if thou put them about thy soul, thou shalt soon make it white instead of black, instead of ugly and unsightly, thou shalt make it beautiful and well-favoured. The words are not mine, but those of the Lord Himself, who saith, *Though thy sins be as scarlet, I will make them white as snow;* and, *Give alms—and all things shall be clean unto you;* and by such a disposition thou shalt beautify not thyself only, but thy husband. For they if they see you putting off these outward ornaments, will have no great need of expense, and not having it, they will abstain from all covetousness, and will be more inclined to give alms, and ye too will be able boldly to give them fitting counsel. At present ye are deprived of all such authority. For with what mouth will ye speak of these things? with what eyes will ye look your husbands in the face, asking money for alms, when ye spend most upon the covering of your bodies? Then wilt thou be able boldly to speak with thy husband concerning almsgiving, when thou layest aside thine ornaments of gold. Even if thou accomplish nothing, thou hast fulfilled all thy part; but I should rather say, that it is impossible that the wife should not gain the husband, when she speaks by the very actions[2]. *For what knowest thou, O woman, whether thou shalt save thy husband?* As then now thou shalt give account both for thyself and for him, so if thou put off all this vanity thou shalt have a double crown, wearing thy

Isa. 1, 18. LXX.

Luke 11, 41.

[2] al. 'with him by actions' 1 Cor. 7, 16.

crown and triumphing[1] with thy husband through those unalloyed[2] ages, and enjoying the everlasting good things, which may we all obtain, through the grace and loving-kindness of our Lord Jesus Christ, to Whom be glory for ever and ever. Amen.

JOHN XII. 50.

[1] πομπεύουσα
[2] ἀκηράτους

HOMILY LXX.

JOHN xiii. 1.

Now before the feast of the Passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.

1 Cor. 11, 1. *Be ye imitators of me*, saith Paul, *as I also am of Christ.* For on this account He took also flesh of our substance[1], that by means of it He might teach us virtue. For (*God sending His own Son*) *in the likeness of sinful flesh*, It saith, *and for sin condemned sin in the flesh.* And Christ Himself[2] saith, *Learn of Me, for I am meek and lowly in heart.* And this He taught, not by words alone, but by actions also. For they called Him a Samaritan, and one that had a devil, and a deceiver, and cast stones at Him; and at one time the Pharisees sent servants to take[3] Him, at another they sent plotters against Him; and they continued also insulting Him themselves, and that when they had no fault to find, but were even being continually benefitted. Still after such conduct He ceaseth not to do well to them both by words and deeds. And, when a certain domestic smote Him on the face, He said, *If I have spoken evil, bear witness of the evil, but if well, why smitest thou Me?* But this was to those who hated and plotted against Him. Let us see also what He doeth now towards the disciples, or rather what actions He now exhibiteth[4] towards the traitor. The man whom most of all there was reason[5] to hate, because being a disciple, having shared the table and

[1] lit. 'our lump.'
Rom. 8, 3.
[2] al. 'and Himself'
Mat. 11, 29.
[3] al. 'in order to kill'
c. 18, 23.
[4] al. doeth
[5] ἐχρῆν

the salt, having seen the miracles and been deemed worthy of such great things, he acted more grievously than any, not stoning indeed, nor insulting Him, but betraying and giving Him up, observe in how friendly sort He receiveth this man, washing his feet; for even in this way He desired to restrain him from that wickedness. Yet it was in His power, had He willed it, to have withered him like the fig-tree, to have cut him in two as He rent the rocks, to have cleft him asunder like the vail; but He would not lead him away from his design by compulsion, but by choice. Wherefore He washed his feet; and not even by this was that wretched and miserable man shamed.

Before the feast of the Passover, It saith, *Jesus knowing that His hour was come.* Not then "knowing," but (It means) that He did what He did having "known" long ago. *That He should depart.* Magnificently[1] the Evangelist calleth His death, "departure." *Having loved His own, He loved them unto the end.* Seest thou how when about to leave them He sheweth greater love? For the, *having loved, He loved them unto the end*, sheweth that he omitted nothing of the things which it was likely that one who earnestly loved would do. Why then did He not this from the beginning? He worketh[2] the greatest things last, so as to render more intense their attachment, and to lay up for them beforehand much comfort, against the terrible things that were about to fall on them. St. John calls them *His own*, in respect of personal attachment, since he calls others also "His own," in respect of the work of creation; as when he saith, *His own received Him not.* But what meaneth, *which were in the world?* Because the dead also were "His own," Abraham, Isaac, Jacob, and the men of that sort[3], but they were not in the world. Seest thou that He is the God both of the Old and New (Testament)? But what meaneth, *He loved them unto the end?* It stands for, "He continued loving them unceasingly," and this the Evangelist mentions as a sure proof of great affection. Elsewhere indeed He spake of another (proof), the laying down life for His friends; but that had not yet come to pass. And wherefore did He this thing *now?* Because it was far more wonderful at a time when He appeared more glorious in the sight of all men.

[1] al. 'magniloquently'

[2] al. 'added'

c. 1, 11.

[3] οἱ κατ' ἐκείνους

Homil. LXX. Besides, He left them no small consolation now that He was about to depart, for since they were going to be greatly grieved, He by these means introduceth also comfort to the grief.

Ver. 2. *And supper being ended, the devil having now put it into the heart of Judas*[1] *to betray Him.*

This the Evangelist hath said[2] amazed, shewing that Jesus washed the man who had already chosen to betray Him. This also proves his great wickedness, that not even the having shared the salt restrained him, (a thing which is most able to restrain wickedness;) not the fact that even up to the last day, his Master continued to bear with him[3].

Ver. 3. *Jesus knowing that the Father had given*[4] *all things into His hands, and that He was come from God, and went to God.*

Here the Evangelist saith, even[5] wondering, that One so great, so very great, Who came from God and went to Him, Who ruleth over all, did this thing, and disdained not even so to undertake such an action. And by the "giving over," methinks St. John means the salvation of the faithful. For when He saith, *All things are given over*[6] *to Me of My Father,* He speaketh of this kind of giving over; as also in another place He saith, *Thine they were, and Thou gavest them Me;* and again, *No man can come unto Me except the Father draw him;* and, *Except it be given him from heaven.* The Evangelist then either means this, or that Christ would be nothing lessened by this action, since He came from God, and went to God, and possessed all things. But when thou hearest of "giving over," understand it in no human sense, for it sheweth how He honoureth the Father, and His magnanimity with Him. For as the Father giveth over to Him, so He to the Father. And this Paul declares, saying, *When He shall have given over*[7] *the kingdom to God, even the Father.* But St. John hath said it here in a more human sense, shewing His great care for them, and declaring His unutterable love, that He now cared for them as for His own; teaching them the mother of all good, even humblemindedness, which He said was both the beginning and the end of virtue. And not without a reason is added the,[8] *He came from God and went to God:* but that we may learn that He did what was worthy[9]

[1] *Judas Iscariot Simon's son,* N. T.
[2] al. 'hath put in by the way'
[3] διαβαστάζοντα
[4] al. *given over*
[5] al. 'either he saith this'
[6] E. V. *delivered.* Mat. 11, 27 c. 17, 6. c. 6, 44. c. 3. 27.
[7] *delivered up* E. V. 1 Cor. 15, 24
[8] al. 'what then is added?'
[9] al. *went to God,* that is, did what was worthy

of One Who came thence and went thither, trampling down all pride.

JOHN XIII. 4—6.

Ver. 4. *And having risen*[1] *from supper, and laid aside His garments*[a].

[1] ἀναστὰς (ἐγείρεται G.T.)

[2.] Observe how not by the washing only, but in another way also He exhibiteth humility. For it was not before reclining, but after they had all sat down, then He arose. In the next place, He doth not merely wash them, but doth so, putting off His garments. And He did not even stop here, but girded Himself with a towel. Nor was He satisfied with this, but Himself filled (the bason), and did not bid another fill it; He did all these things Himself, shewing by all that we must do such things, when we are engaged in well doing, not merely for form's sake[2], but with all zeal. Now He seemeth to me to have washed the feet of the traitor first, from Its saying,

[2] ἀφοσιουμένους

Ver. 5. *He began to wash the disciples' feet*[3], and adding,

[3] *and to wipe them with the towel wherewith He was girded,* N. T.

Ver. 6. *Then cometh He to Simon Peter, and Peter saith unto Him, Lord, dost Thou wash my feet?*

"With those hands," he saith, "with which Thou hast opened eyes, and cleansed lepers, and raised the dead?" For this (question) is very emphatic; wherefore He needed not to have said any more than the, "Thou;" for even of itself this would have sufficed to convey the whole. Some one might reasonably enquire, how none of the others forbad Him, but Peter only, which was a mark of no slight love and reverence. What then is the cause? He seemeth to me to have washed the traitor first, then to have come to Peter, and that the others were afterwards instructed from his case[4]. That He washed some one other before him is clear from Its saying, *But when He came*[5] *to Peter.* Yet the Evangelist is not a vehement accuser[6], for the "began," is the expression of one implying this. And even if Peter were the first[7], yet it is probable that the traitor, being a forward person, had reclined even before the chief[8]. For by another circumstance also his forwardness is shewn, when He dippeth with his Master in the dish, and being convicted, feels no compunction; while Peter being rebuked but once on a

[4] ἀπ' ἐκείνου, al. ὑπ', ἐκ. 'by him'

[5] *He cometh therefore* οὖν N. T.

[6] i. e. of Judas

[7] i. e. in dignity

[8] κορυφαίου

[a] *He riseth, &c. and took a towel, and girded Himself.* 5. *After that He poureth water into a bason.* N. T.

Homil. LXX. former occasion, and for words which he spake from loving affection, was so abashed, that being even distressed and
v. 24. trembling, he begged another to ask a question. But Judas, though continually convicted, felt not. When therefore He came to Peter, he saith unto Him, *Lord, dost Thou wash my feet?*

Ver. 7. *He saith unto him, What I do thou knowest not now, but thou shalt know hereafter.*

That is, "thou shalt know how great is the gain from this, the profit of the lesson, and how it is able to guide us into all humblemindedness." What then doth Peter? He still hinders Him, and saith,

Ver. 8. *Thou shalt never wash my feet.*

"What doest thou, Peter? Rememberest thou not those former words? Saidst thou not, *Be merciful to Thyself*[1], and heardest thou not in return, *Get thee behind Me, Satan?* Art thou not even so sobered, but art thou yet vehement?" "Yea," he saith, "for what is being done is a great matter, and full of amazement. Since then he did this from exceeding love, Christ in turn subdueth him by the same; and as there He effected this by sharply rebuking him, and saying, *Thou art an offence unto Me*, so here also by saying,

[1] *that be far from Thee*, E. V.

Mat. 16, 22.

If I wash thee not, thou hast no part with Me. What then saith that hot and burning one?

Ver. 9. *Lord, not my feet only, but also my hands and my head.*

Vehement in deprecation, he becometh yet more vehement in acquiescence; but both from love. For why said He not wherefore He did this, instead of adding a threat? Because Peter would not have been persuaded. For had He said, "Suffer it, for by this I persuade you to be humbleminded," Peter would have promised it ten thousand times, in order that his Master might not do this thing. But now what saith He? He speaketh of that which Peter most feared and dreaded, the being separated from Him; for it is he who continually asks, *Whither goest Thou?* Wherefore also he said, *I will give*[2] *even my life for Thee.* And if, after hearing, *What I do thou knowest not now, but thou shalt know hereafter*, he still persisted, much more would he have done so had he learnt (the meaning of the action). Therefore said He, *but thou shalt know hereafter*, as being aware, that should he

v. 36.
v. 37.

[2] *lay down*, N. T.

learn it immediately he would still resist. And Peter said not, "Tell me, that I may suffer Thee," but (which was much more vehement) he did not even endure to learn, but withstands Him[1], saying, *Thou shalt never wash my feet.* But as soon as He threatened, he straightway relaxed his tone. But what meaneth, *Thou shalt know after this?* "After this?" When? "When in My Name thou shalt have cast out devils; when thou shalt have seen Me taken up into Heaven, when thou shalt have learnt from the Spirit[2] that I sit[3] on His right hand, then shalt thou understand what is being done now." What then saith Christ? When Peter said, *not my feet only, but also my hands and my head,* He replieth,

JOHN XIII. 10, 11.

[1] al. Him again.

[2] Ben. and Mss. Sav. 'the Father.'

[3] Sav. 'He sitteth.'

Ver. 10, 11. *He that is washed, needeth not save to wash his feet, but is clean every whit; and ye are clean*[4], *but not all. For He knew who should betray Him*[e].

[4] al. '*clean through the word which I have spoken untoyou*' (from c. 15, 3.)

"And if they are clean, why washeth He[5] their feet?" That we may learn to be modest[6]. On which account He came not to any other part of the body, but to that which is considered more dishonourable than the rest. But what is, *He that is washed?* It is instead of, "he that is clean." Were they then clean, who had not[7] yet been delivered from their sins, nor deemed worthy of the Spirit, since sin still had the mastery, the handwriting of the curse still remaining, the victim not having yet been offered? How then calleth He them *clean?*" That thou mayest not deem them clean, as delivered from their sins, He addeth[8], Behold, *ye are clean through the word that I have spoken unto you.* That is, "In this way ye are so far[9] clean; ye have received the light, ye have been freed from Jewish error. For the Prophet also saith, "*Wash you, make you clean, put away the wickednesses from your souls;* so that such a one is washed and is clean." Since then these men had cast away all wickedness from their souls, and had companied with Him with a pure mind, therefore He saith according to the word of the Prophet, "he that is washed is clean already." For in that place also It meaneth not the "washing" of water, practised by the Jews; but the cleansing of the conscience[10].

[5] al. 'washest Thou.'

[6] μετριάζειν.

[7] al. 'yet they had not.'

[8] from c. 15, 3.

[9] τέως.

Is. 1, 16. LXX.

[10] al. 'of the creation.'

[e] *Him, therefore said He, Ye are not all clean.* N. T.

Homil. LXX. Isa. 1, 7.

[3.] Be we then also clean; learn we to do well. But what is "well?" *Judge for the fatherless, plead for the widow; and come, let us reason together, saith the Lord.* There is frequent mention in the Scriptures of widows and orphans, but we make no account of this. Yet consider how great is the reward. *Though,* It saith, *your sins be as scarlet, I will whiten them as snow; though they be red like crimson, I will whiten them as wool.* For a widow is an unprotected being, therefore He[1] taketh much care for her. For they, when it is even in their power to contract a second marriage, endure the hardships of widowhood through fear of God. Let us then all, both men and women, stretch forth our hands to them, that we may never undergo the sorrows of widowhood; or if we should have to undergo them, let us lay up[2] a great store of kindness for ourselves. Not small is the power of the widow's tears, it is able to open heaven itself. Let us not then trample on them, nor make their calamity worse, but assist them by every means. If so we do, we shall put around[3] ourselves much safety, both in the present life, and in that which is to come. For not here alone, but there also will they be our defenders, cutting away most of our sins by reason of our beneficence towards them, and causing us to stand boldly before the judgment-seat of Christ. Which[4] may it come to pass that we all obtain, through the grace and lovingkindness of our Lord Jesus Christ, to Whom be glory for ever and ever. Amen.

[1] or 'It'

[2] al. 'but we shall not undergo them, if we lay up'

[3] al. 'putting around'

[4] οὗ, al. ἧς, which boldness

HOMILY LXXI.

JOHN xiii. 12.

And He took[a] *His garments, and having sat down again, said unto them, Know ye what I have done to you?* And what follows.

A GRIEVOUS thing, beloved, a grievous thing it is to come to the depths of wickedness; for then the soul becomes hard to be restored. Wherefore we should use every exertion not to be taken at all[1]; since it is easier not to fall in[2], than having fallen to recover one's self. Observe, for instance, when Judas had thrown himself into sin, how great assistance he enjoyed, yet not even so was he raised. Christ said to him, *One of you is a devil;* He said, *Not all believe;* He said, *I speak not of all*, and, *I know whom I have chosen*; and not one of these sayings doth he feel. Now when He had washed their feet, and taken His garments, and sat down, He said, *Know ye what I have done unto you?* He no longer addresseth Himself to Peter only, but to them all.

[1] τὴν ἀρχὴν
[2] al. 'fall away'
c. 6, 71.
c. 6, 65.
c. 13, 18.

Ver. 13. *Ye call Me Lord*[3] *and Master*[4], *and ye say well, for so I am.*

Ye call Me. He taketh to Him their judgment, and then that the words may not be thought to be words of their kindness, He addeth, *for so I am.* By introducing a saying of theirs[5], He maketh it not offensive, and by confirming it Himself when introduced from them, unsuspected. *For so I am*, He saith. Seest thou how when He converseth with the disciples, He speaketh revealing more what belongeth unto Himself? As He saith, *Call no man master on earth*[6],

[3] al. 'the Christ.'
[4] *Master and Lord*, N. T.
[5] al. 'among them'
[6] *be not ye called Rabbi*, N. T.
Mat. 23, 8. 9.

[a] *So when He had washed their feet, and had taken &c.* N. T.

Homil. LXXI.

for One is your Guide[1], so also, *And call no man father upon earth.* But the "one" and "one[2]" is spoken not of the Father only, but of Himself also. For had He spoken excluding Himself, how saith He, *That ye may become the children of the light?* And again, if He called the Father only, "Master," how saith He, *For so I am;* and again, *For one is your Guide, even Christ?*

[1] καθηγητὴς

[2] i.e. one Master, one Father.

c. 12,36.

Ver. 14, 15. *If I then,* He saith, *your Lord*[3] *and Master have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you.*

[3] al. 'the Christ'

And yet it is not the same thing, for He is Lord and Master, but ye are fellow-servants one of another. What meaneth then the "as?" "With the same zeal." For on this account He taketh instances from greater actions that we may, if so be, perform the less. Thus schoolmasters write the letters for children very beautifully, that they may come to imitate them though but in an inferior manner. Where now are they who spit on their fellow-servants? where now they who demand honours? Christ washed the feet of the traitor, the sacrilegious, the thief, and that close to the time of the betrayal, and incurable as he was, made him a partaker of His table; and art thou highminded, and dost thou draw up thine eyebrows? "Let us then wash one another's feet," saith some one, "then we must wash those of our domestics." And what great thing if we do wash even those of our domestics? In our case[4] "slave" and "free" is a difference of words; but there an actual reality. For by nature He was Lord and we servants, yet even this[5] He refused not at this time to do. But now it is matter for contentment if we do not treat free men as bondmen, as slaves bought with money. And what shall we say in that day[6], if after receiving proofs of such forbearance, we ourselves do not imitate them at all, but take the contrary part, being in diametrical opposition, lifted up, and not discharging the debt? For God hath made us debtors one to another, having first so done Himself, and hath made us debtors of a less amount. For He was our Lord, but we do it, if we do it at all, to our fellow-servants, a thing which He Himself implied by saying, *If I then your Lord and Master—so also do ye.*

[4] ἐνταῦθα

[5] i.e. this humble office

[6] τότε

It would indeed naturally have followed to say, "How much more should ye servants," but He left this to the conscience of the hearers. JOHN XIII. 16—18.

But why hath He done this *now?* They were for the future to enjoy, some greater, some less honour. In order then that they may not exalt themselves one above the other, and say as they did before, *Who is the greatest*, nor be angry one against the other, He taketh down[1] the high thoughts of them all, by saying, that "although thou mayest be very great, thou oughtest to have no high thoughts towards thy brother." And He mentioned not the greater action, that "if I have washed the feet of the traitor, what great matter if ye one another's?" but having exemplified this by deeds, He then left it to the judgment of the spectators. Therefore He said, *Whosoever shall do and teach, the same shall be called great;* for this is "to teach" a thing, actually to do it. What pride should not this remove? what kind of folly and insolence should it not annihilate[2]! He who sitteth upon the Cherubim washed the feet of the traitor, and dost thou, O man, thou that art earth and ashes and cinders and dust, dost thou exalt thyself, and art thou highminded? And how great a hell wouldest thou not deserve? If then thou desirest a high state of mind, come, I will shew thee the way to it; for thou dost not even know what it is. The man then who gives heed to the present things as being great, is of a mean soul, so that there can neither be humility without greatness of soul, nor conceit except from littleness of soul. For as little children are eager for trifles, gaping upon balls and hoops and dice[3], but cannot even form an idea of important matters; so in this case, one who is truly wise, will deem present things as nothing, (so that he will neither choose to acquire them himself, nor to receive them from others;) but he who is not of such a character will be affected in a contrary way, intent upon cobwebs and shadows and dreams and things less substantial than these.

[2.] Mat. 18, 1.

[1] al. 'purgeth'

Mat. 5, 19.

[2] κενώσειε

[3] ἀστραγάλους, square bones used as dice.

Ver. 16—18. *Verily I say unto you, the servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all*[b]*—but that the Scripture*

[b] *I speak not of you all, I know whom I have chosen*, N. T.

Homil. LXXI. *may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me.*

What He said before, this He saith here also, to shame them; "For if the servant is not greater than his master, nor he that is sent greater than him that sent him, and these things have been done by Me, much more ought they to be done by you." Then, lest any one should say, "Why now sayest Thou these things? Do we not already know them?" He addeth this very thing, "I speak not to you as not knowing, but that by your actions ye may shew forth the things spoken of." For "to know," belongeth to all; but "to do," not to all. On this account He said, *Blessed are ye if ye do them;* and on this account I continually and ever say the same to you, although ye know it, that I may set you on the work. Since even Jews "know," but yet they are not "blessed;" for they do not what they know[1].

[1] αὐτὰ

I speak not, He saith, *of you all.* O what forbearance! Not yet doth He convict the traitor, but veileth the matter, hence giving him room for repentance. He convicteth and yet doth not convict him when He saith thus, *He that eateth bread with Me hath lifted up his heel against Me.* It seems to me that the, *The servant is not greater than his Lord*, was uttered for this purpose also, that if any persons should at any time suffer harm either from domestics or from any of the meaner sort, they should not be offended; looking to the instance of Judas, who having enjoyed ten thousand good things, repaid his Benefactor with the contrary. On this account He added, *He that eateth bread with Me*, and letting pass all the rest, He hath put that which was most fitted to restrain and shame him; "he who was fed by Me," He saith, "and who shared My table." And He spake the words, to instruct them to benefit those who did evil to them, even though such persons should continue incurable.

But having said, *I speak not of you all*, in order not to attach fear to more than one[2], He at last separateth the traitor, speaking thus; *He that eateth bread with Me.* For the, *not of you all*, doth not direct the words to any single one, therefore He added, *He that eateth bread with Me;* shewing to that wretched one that He was not seized in ignorance, but even with full knowledge; a thing which of itself was

[2] lit. 'to many'

most of all fitted to restrain him. And He said not, "betrayeth Me," but, *hath lifted up his heel against Me*, desiring to represent the deceit, the treachery, the secresy of the plot. JOHN XIII. 16—18.

These things are written that we bear not malice towards those who injure us; but rebuke them and weep for them; for the fit subjects of weeping are not they who suffer, but they who do the wrong. The grasping man, the false accuser, and whoso worketh any other evil thing, do themselves the greatest iujury, and us the greatest good, if we do not avenge ourselves. Such a case as this: some one has robbed thee; hast thou given thanks for the injury, and glorified God? by that thanksgiviug thou hast gained ten thousand rewards, just as he hath gathered for himself fire unspeakable. But if any one say, "How then, if I *could* not defend myself against him who wronged me, being weaker?" I would say this, that thou couldest have put into action the being discoutented, the being impatient, (for these things are in our power,) the praying against him who grieved you, the uttering ten thousand curses against him, the speaking ill of him to every oue. He therefore who hath not done these things shall even be rewarded for uot defending himself, since it is clear that even if he had had the power, he would not have done it. The injured man uses any weapon that comes to hand, when, being little of soul, he defends himself against one who has injured him, by curses, by abuse, by plotting. Do thou then not only not do these things, but even pray for him; for if thou do them not, but wilt even pray for him, thou art become like unto God. For, *pray*, It saith, *for them that despitefully use you—that ye may be like unto*[1] *your Father Which is in Heaven*. Seest thou how we are the greatest gainers from the insolence of others? Nothing so delighteth God, as the not returning evil for evil. But what say I? Not returning evil for evil? Surely we are enjoined to return the opposite, benefits, prayers. Wherefore Christ also repaid him who was about to betray Him with every thing opposite. He washed his feet, convicted him secretly, rebuked him sparingly, tended[2] him, allowed him to share His table and His kiss, and not even by these[3] was he made better; nevertheless (Christ) continued doing His own part. [3.] Matt. 5, 44. 45.

[1] *the children of*, N. T.

[2] ἐθεράπευσε

[3] al. 'by this'

But come, let us teach thee even from the example of

HOMIL. LXXI.

servants, and (to make the lesson stronger) those in the Old (Testament), that thou mayest know that we have no ground of defence when we remember a wrong. Will you then that I tell you of Moses, or shall we go yet farther back? For the more ancient the instances that can be pointed out, the more are we surpassed. "Why so?" Because virtue was then more difficult. Those men had no written precepts, no patterns of living, but their nature fought, unarmed, by itself[1], and was forced to float in all directions unballasted[2]. Wherefore also when praising Noah, God called him not simply perfect, but added, *in his generation;* signifying, "at that time," when there were many hindrances, since many others shone after him, yet will he have nothing less than they; for in his own time he was perfect. Who then before Moses was patient? The blessed and noble Joseph, who having shone by his chastity, shone no less by his long suffering. He was sold when he had done no wrong, but was waiting on others, and serving, and performing all the duties of domestics. They brought against him an evil accusation, and he did not defend himself, though he had his father on his side. Nay, he even went to carry food to them in the desert, and when he found them not, he did not despair or turn back, (yet he had an excuse for doing so had he chosen,) but remained near the wild beasts and those savage men, preserving the feeling of a true brother. Again, when he dwelt in the prison house, and was asked the cause, he spake no evil of them, but only, "I have done nothing," and, "I was stolen out of the land of the Hebrews;" and after this again, when he was made lord, he nourished them, and delivered them from ten thousand dangers. If we be sober, the wickedness of our neighbour is not strong enough to cast us out of our own virtue. But those others were not like him; they both stripped him, and endeavoured to kill him, and reproach him with his dream, though they had even received their meat from him, and planned to deprive him of life and of liberty. And they ate, and cared not for their brother lying naked in the pit. What could be worse than such brutality? Were they not worse than any number of murderers? And after this, having drawn him up, they gave him over to ten thousand deaths, selling him to barbarian and savage men, who were on their

[1] or, in its own way, καθ' ἑαυτὴν

[2] ἀνέρμα τιστος. Gen. 7, 1.

journey to barbarians. Yet he, when he became ruler, not only remitted them their punishment, but even acquitted them, as far at least as relating to himself, of their sin, calling what had been done a dispensation of God, not any wickedness of theirs; and the things which he did against them he did not as remembering evil, but in all these he dissembled, for his brother's[1] sake. After this, when he saw them clinging to him, he straightway threw away the mask, and wept aloud, and embraced them, as though he had received the greatest benefits, he, who formerly was made away with by them, and he brought them all down into Egypt, and repaid them with ten thousand benefits. What excuse then shall we have, if after the Law, and after grace, and after the addition of so much heavenly wisdom, we do not even strive to rival him who lived before grace and before the Law? Who, shall deliver us from punishment? For there is nothing, there is nothing more grievous than the remembrance of injuries. And this the man hath shewed that owed ten thousand talents; from whom payment was at one time not demanded, at another time again demanded; not demanded, because of the lovingkindness of God; but demanded, because of his own wickedness, and because of his malice toward his fellow-servant. Knowing all which things, let us forgive our neighbours their trespasses, and repay them by deeds of an opposite kind, that we too may obtain mercy from God, through the grace and lovingkindness of our Lord Jesus Christ, to Whom be glory and dominion for ever and ever. Amen.

John XIII. 17, 18.

[1] i. e. Benjamin's.

HOMILY LXXII.

JOHN xiii. 20.[a]

Verily verily I say unto you, He that receiveth whomsoever I send, receiveth Me: and He that receiveth Me, receiveth Him that sent Me.

[1] al. 'return' [2] ἐνταῦθεν. Mat. 10, 40.

GREAT is the recompense[a] of care bestowed upon the servants of God, and of itself[1] it yieldeth to us its fruits. For, *he that receiveth you*, It saith, *receiveth Me, and he that receiveth Me, receiveth Him that sent Me.* Now what can be equal to the receiving Christ and His Father? But what kind of connection hath this with what was said before? What hath it in common with that which He had said, *If ye do these things happy are ye*, to add, *He that receiveth you?* A close connection, and very harmonious[3]. Observe how. When they were about to go forth and to suffer many dreadful things, He comforteth them in two ways; one derived from Himself, the other derived from others. "For if," He saith, "ye are truly wise, ever keeping Me in mind, and bearing about all both what I said, and what I did, ye will easily endure terrible things. And not in this way only, but also from your enjoying great attention from all men." The first point He declared when He said, *If ye do these things happy are ye;* the second when He said, *He that receiveth you receiveth Me.* For He opened the houses of all men to them, so that both from the sound wisdom of their manners, and the zeal of those who would tend them, they might have twofold

[3] al. 'one may see even a close connection, since' &c.

[a] Ver. 19. omitted. *Now I tell you before it come, that when it is come to pass ye may believe that I am.*

comfort. Then when He had given these directions to them as to men about to run through all the world, reflecting that the traitor was deprived of both of these things, and would enjoy neither of them, neither patience in toils, nor the service of kind entertainers, He again was troubled. And the Evangelist to signify this besides, and to shew that it was on his[1] account that He was troubled, adds,

[1] i. e. the traitor's

Ver. 21. *When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily I say unto you, that one of you shall betray Me.*

Again He bringeth fear on all by not mentioning (the traitor) by name.

Ver. 22. "But they are in doubt[b];" although conscious to themselves of nothing evil; but they deemed the declaration of Christ more to be believed than their own thoughts. Wherefore they *looked one on another*. By laying the whole upon one, Jesus would[2] have cut short their fear, but by adding, *one of you*, He troubled all. What then? The rest looked upon one another; but the ever fervent Peter *beckoneth*[c] to John. Since he had been before rebuked, and when Christ desired to wash him would have hindered Him, and since he is every where found moved indeed by love, yet blamed; being on this account afraid, he neither kept quiet, nor did he speak, but wished to gain information by means of John. But it is a question worth asking, why when all were distressed, and trembling, when their leader was afraid, John like one at ease[3] leans on Jesus' bosom, and not only leans, but even (lies) on His breast? Nor is this the only thing worthy of enquiry, but that also which follows. What is that? What he saith of himself, *Whom Jesus loved.* Why did no one else say this of himself? yet the others were loved too. But he more than any. And if no other hath said this about him, but he about himself, it is nothing wonderful. Paul too does the same[4], when occasion calls, saying thus, *I knew a man fourteen years ago;* yet in fact he[5] has gone through other no trifling praises of

[2] al. 'The laying, &c. would'

[3] ἐντρυφῶν.

[4] i. e. speaks of himself.

[5] S. John

[b] *Then the disciples looked one on another, doubting of whom He spake.* N. T.

[c] Ver. 23—25. *Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake. He then, lying on Jesus' breast, saith unto Him, Lord, who is it?*

HOMIL. LXXII.

himself. Seems it to thee a small thing that, when he had heard, *Follow Me*[1], he straightway left his nets, and his father, and followed; and that Christ took him alone with Peter into the mountain, and another time again when He went into a house[2]? What high praise also has he himself passed on Peter without concealment, telling us that Christ said, *Peter*[3], *lovest thou Me more than these?* and every where he sheweth him warm, and nobly disposed towards himself[4]; for instance, when he said, *Lord, and what shall this man do?* he spake from great love. But why did[5] no other say (this[6]) concerning him? Because he would not himself have said it, unless he had come to this passage[7]. For if after telling us that Peter beckoned to John to ask, he had added nothing more, he would have caused considerable doubt, and have compelled us to enquire into the reason. In order therefore himself to solve this difficulty, he saith, "He lay on the bosom of Jesus." Thinkest thou that thou hast learnt a little thing when thou hast heard that "he lay," and that their Master allowed such boldness to them[8]? If thou desirest to know the cause of this, the action was of love[9]; wherefore he saith, *Whom Jesus loved*[10]. I suppose also that John doth this for another reason, as wishing to shew that he was exempt from the charge; and so he speaks openly and is confident. Again, why did he use these words, not at any other point of time[11], but only when the chief of the Apostles beckoned? That thou mightest not deem that Peter beckoned to him as being greater, he saith that the thing took place because of the great love (which Jesus bare him). But why doth he even lie on His bosom? They had not as yet formed any high surmises concerning Him; besides, in this way He[12] calmed their despondency; for it is probable that at this time their faces were overclouded. If they were troubled in their souls, much more would they be so in their countenances. Soothing them therefore by word and by the question, He makes a way before hand, and allows him to lean on His breast. Observe too his modesty; he mentions not his own name, but, *whom He loved.* As also Paul, when he said, *I knew a man about fourteen years ago.* Now for the first time Jesus convicted the traitor, but not even now by name; but how?

[1] not in St. John, but see Mat. 4, 21. Mat. 17, 1.
[2] of Jairus. Luke 8, 51.
[3] *Simon son of Jonas.* c. 21, 15.
[4] or 'Christ' αὐτόν.
[5] al. 'on this account then.'
[6] i. e. that Jesus loved him.
[7] i. e. in his Gospel history.
[8] Sav. conject. 'him.'
[9] ἀγάπης
[10] ἐφίλε
[11] χωρίφ
[12] or, Christ.

Ver. 26. *He it is, to whom I shall give a sop when I have dipped it*[d].

Even the manner (of the rebuke) was calculated to put him to shame. He respected not the table, though he shared the bread; be it so; but the receiving the sop from His own hand, whom would not that have won over? yet him it won not.

Ver. 27. *Then*[1] *Satan entered into him.*

Laughing at him for his shamelessness. As long as he belonged to the band of disciples he dared not spring upon him, but attacked[2] him from without; but when Christ made him manifest and separated him, then he sprang upon him without fear. It was not fitting to keep within one of such a character, and who so long had remained incorrigible. Wherefore He henceforth cast him out, and then that other seized him when cut off, and he leaving them went forth by night[3].

Jesus saith unto him, Friend[4]*, that thou doest, do quickly.*

Ver. 28. *Now no man at the table knew with what intent He spake this unto him*[e].

[2.] Wonderful insensibility! How could it be that he was neither softened nor shamed; but rendered yet more shameless, *went out.* The *do quickly*, is not the expression of one commanding, nor advising, but of one reproaching, and shewing him that He desired to correct him, but that since he was incorrigible, He let him go. And this, the Evangelist saith, *no man of those that sat at the table knew.* Some one may perhaps find here a considerable difficulty, if, when the disciples had asked, "Who is it?" and He had answered, *He to whom I shall give a sop when I have dipped it*, they did not even so understand; unless indeed He spake it secretly, so that no man should hear. For John on this very account, leaning by His breast, asked Him almost close to His ear, so that the traitor might not be made manifest; and Christ answered in like manner, so that not even then did He discover him. And though He spake emphatically[5],

[1] *after the sop,* N. T.

[2] al. 'put forward'

[3] al. 'went forth out'

[4] *unto him, That* &c. N. T.

[5] al. 'more plainly'

[d] *And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon.* N. T.

[e] Ver. 29, 30. *For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast, or that he should give something to the poor. He then having received the sop, went immediately out.*

HOMIL. LXXII. *Friend, that thou doest, do quickly*, even so they understood not. But He spake thus to shew that the things were true which had been said by Him to the Jews concerning His
c. 10, 18. death. For He had said to them, *I have power to lay down My life, and I have power to take it again:* and, *No man taketh it from Me.* As long then as He would retain it, no man was able (to take it); but when He resigned it, then the action became easy. All this He implied when He said, *That thou doest, do quickly.* Yet not even then did He expose
[1] Judas him[1], for perhaps the others might have torn him in pieces, or Peter might have killed him. On this account *no man at the table knew.* Not even John? Not even he: for he could
[2] al. 'have gone out' not have expected that a disciple would arrive[2] at such a pitch of wickedness. For since they were far from such iniquity themselves, they could not suspect such things con-
v. 18. cerning others. As before He had told them, *I speak not of you all*, yet did not reveal the person; so here, they thought that it was said concerning some other matter.

It was night, saith the Evangelist, when he went out. "Why tellest thou me the time?" That thou mayest learn his forwardness, that not even the time restrained him from his purpose. Yet not even did this make him quite manifest, for the others were at this time in confusion, occupied by fear and great distress, and they knew not the true
[3] al. 'thought It saith' reason of what had been said, but supposed[3] that He spake thus, in order that Judas might give somewhat to the poor. For He cared greatly for the poor, teaching us also to bestow much diligence on this thing. But they thought this, not without a cause, but *because he had the bag.* Yet no one appears to have brought money to Him; that the female
Luke 8, 3. disciples nourished Him of their substance, It has said, but
[4] the carrying of money this[4] It hath no where intimated. But how did He who bade His disciples bear neither scrip, nor money, nor staff, Himself bear a bag to minister to the poor? That thou mayest learn, that it behoveth even him who is exceedingly needy and crucified, to be very careful on this point. For many things
[5] οἰκονομῶν He did in the way of dispensation[5] for our instruction. The disciples then thought that He said this, that Judas should give something to the poor; and not even this shamed him, His not being willing even to the last day to make him a

public example. We too ought to do the like, and not parade the sins of our companions, though they be incurable. For even after this He gave a kiss to the man who came to betray Him, and endured[1], such an action as that was, and then proceeded to a thing of far greater daring[2], the Cross itself[3], to the death of shame, and there again He manifested His lovingkindness. And here He calleth it "glory," shewing us that there is nothing so shameful and reproachful which makes not brighter him who goeth to it, if it be done according to the will of God. At least after the going forth of Judas to the betraying, He saith,

JOHN XIII. 31. 32.

[1] κατεδέξατο
[2] al. 'far more grievous'
[3] al. 'His Cross'

Ver. 31. *Now is the Son of Man glorified*[f].

In this way rousing the dejected thoughts of the disciples, and persuading them not only not to despond, but even to rejoice. On this account He rebuked Peter at the first, because for one who has been in death to overcome death, is great glory. And this is what He said of Himself, *When I am lifted up*[g], *then ye shall know that I Am;* and again, *Destroy this Temple;* and again, *No sign shall be given unto you*[4] *but the sign of Jonas.* For how can it be otherwise than great glory, the being able even after death to do greater things than before death? for in order that the Resurrection might be believed, the disciples did work greater things. But unless He had lived, and had been God, how could these men have wrought such things in His Name?

c 8, 28. c. 2, 19. Mat. 12, 39.

[4] *this generation,* N. T.

Ver. 32. *And God shall glorify Him*[h].

What is, *And God shall glorify Him in Himself?* It is "by means of[5] Himself, not by means of another."

[5] διὰ

And shall straightway glorify Him.

That is, "simultaneously with the Cross." "For it will not be after much time," He saith, "nor will He wait for the distant season of the Resurrection, nor will He then shew Him glorious, but straightway on the Cross itself His glories shall appear. And so the sun was darkened[6], the rocks rent, the vail of the temple was parted asunder, many bodies of saints that slept arose, the tomb had its seals, the guards sat by, and while a stone lay over the

[6] al. 'turned away'

[f] *And God is glorified in Him.* N.T.
[g] *When ye have lifted up the Son of Man,* N.T.
[h] *If God be glorified in Him, God shall also glorify &c.* N.T.

Homil. LXXII. Body, the Body rose; forty days passed by, and the Gift of the Spirit came, and they all straightway preached Him. This is, *shall glorify Him in Himself, and shall straightway glorify Him;* not by Angels or Archangels, not by any other [3.] power, but by Himself. But how did He also glorify Him by Himself? By doing all for the glory of the Son. Yet the Son did all. Seest thou that He referreth to the Father the things done by Himself?

Ver. 33. *Little children, yet a little while I am with you—and*[1] *as I said unto the Jews, Whither I go ye cannot come, so now I say to you.*

He now begins words of sorrow after the supper. For when Judas went forth it was no longer evening, but night. But since they[1] were about to come shortly, it was necessary to set all things before the disciples, that they might have them in remembrance; or rather, the Spirit recalled all to their minds. For it is likely that they would forget many things, as hearing for the first time, and being about to undergo such temptations. Men who were weighed down to sleep, (as another Evangelist saith,) who were possessed by despondency, as Christ saith Himself, *Because I have said these things unto you, sorrow hath filled your hearts*, how could they retain all these things exactly? Why then were they spoken? It became no little gain to them with respect to their opinion of[2] Christ, that in after times when reminded[3], they certainly knew that they had long ago heard these things from Christ. But wherefore doth He first cast down their souls, saying, *Yet a little while I am with you?* "To the Jews indeed it was said with reason, but wherefore dost Thou place us in just the same class with those obstinate ones?" He by no means did so. "Why then said He, *As I said to the Jews?*" He reminded them that He did not now, because troubles were upon them, warn them of these things, but that He had foreknown them from the first, and that they were witnesses who had heard that He had said these things to the Jews. Wherefore He added also the word, *little children*, that when they heard, *As I said to the Jews*, they might not deem that the expression was used in like sense towards themselves. It was not then

[1] i.e. they who were to take Him.

Luke 22, 45. c. 16, 6.

[2] or 'the glory of'

[3] i. e. by the Spirit

[1] *Ye shall seek Me, and &c.* N. T. and Ben.

to depress but to comfort them that He thus spake, that their dangers might not, by coming upon them suddenly, trouble them to excess. JOHN XIII. 34. 35.

Whither I go, ye cannot come. He sheweth that His death is a removal, and a change for the better[1] to a place which admits not corruptible bodies. This He saith, both to excite their love towards Him, and to make it more fervent. Ye know that when we see any of our dearest friends departing from us, our affection is warmest, and the more so, when we see them going to a place to which it is not even possible for us to go. These things then He said, terrifying the Jews, but kindling longing in the disciples. "Such is the place, that not only not they, but not even you, My best beloved, can come there." Here He sheweth also His Own dignity.

[1] μετάθεσις ἀμείνων

So now I say to you. Why "now?" "In one way to them, to you in another way;" that is, "not with them." But when did the Jews seek Him, when the disciples? The disciples, when they fled; the Jews, when they suffered miseries unendurable and surpassing all description at the capture of their city, when the wrath of God was borne down upon them from every side. To the Jews therefore He[2] spake then, because of their unbelief, "but to you now, that troubles might not come upon you unexpected."

[2] al. 'I'

Ver. 34. *A new commandment I give unto you*[d].

For since it was likely that they would be troubled when they heard these things, as though they were about to be deserted, He comforteth them, investing them with that which was the root of all blessings and a safeguard, love. As though He had said, "Grieve ye at My departure? Nay, if ye love one another, ye shall be the stronger." Why then said He not this? Because He said what profited them more than this.

Ver. 35. *By this shall all men know that ye are My disciples*[3].

[3] *if ye have love one to another*, N.T.

By this He at the same time shewed that the company[4] should never be extinguished, when He gave them a distinguishing token. This He said when the traitor was cut off from them. But how calleth He that a new command-

[4] i. e. of Christian people, χορὸς

[d] *That ye love one another; as I have loved you, that ye also love one another.* N.T.

Homil. LXXII. ment which is contained also in the Old (covenant)? He made it new Himself by the manner; therefore He added, *As I have loved you.* "I have not paid back to you a debt of good deeds first done by you, but Myself have begun," He saith. "And so ought you to benefit your dearest ones, though you owe them nothing;" and omitting to speak of the miracles which they should do, He maketh their characteristic, love. And why? Because it is this which chiefly shews men holy; it is the foundation of all virtue; by this mostly we are all even saved. For "this," He saith, "is to be a disciple; so shall all men praise you, when they see you imitating My love." What then? Do not miracles much more shew this? By no means. For *many will say, Lord, have we not in Thy Name cast out devils?* And again, when they rejoice that the devils obey them, He saith, *Rejoice not that the devils obey*[1] *you, but that your names are written in heaven.* And[2] this indeed brought over the world, because that[3] was before it; had not that been, neither would this have endured. This then straightway made them perfect[4], the having[5] all one heart and one soul. But had they separated one from the other, all things would have been lost.

[4.] Mat 7, 22.

[1] *are subject to*, N.T. Luke 10, 20
[2] the working of miracles.
[3] love
[4] καλοὺς κἀγαθοὺς, beautiful and good.
[5] al. 'and to have.'
[6] lit. 'Greeks.' Acts 3, 1.

Now He spake this not to them only, but to all who should believe on Him; since even now, there is nothing else that causes the heathen[6] to stumble, except that there is no love. "But," saith some one, "they also urge against us the absence of miracles." But not in the same way. "But where did the Apostles manifest their love?" Seest thou Peter and John inseparable from one another, and going up to the Temple? Seest thou Paul disposed in a like way towards them, and dost thou doubt? If they had gained the other blessings, much more had they the mother of them all. For this is a thing that springs from a virtuous soul; but where wickedness is, there the plant withers away. For *when*[7], It saith, *iniquity shall abound, the love of many shall wax cold.* And miracles do not so much attract the heathen as the mode of life; and nothing so much causes a right life as love. For those who wrought miracles they often even called deceivers; but they could have no hold upon a pure life. While then the message of the Gospel was not yet spread

[7] *because* N.T. Mat. 24, 12.

abroad, miracles were with good reason marvelled at, but now men must get to be admired by their lives. For nothing so raises respect in the heathen as virtue, nothing so offends them as vice. And with good reason. When one of them sees the greedy man, the plunderer, exhorting others to do the contrary, when he sees the man who was commanded to love even his enemies, treating his very kindred like brutes, he will say that the words are folly. When he sees one trembling at death, how will he receive the accounts of immortality? When he sees us fond of rule, and slaves to the other passions, he will more firmly remain in his own doctrines, forming no high opinion of us. We, we are the cause of their remaining in their error. Their own doctrines they have long condemned, and in like manner they admire ours, but they are hindered by our mode of life. To follow wisdom in talk is easy, many among themselves have done this; but they require the proof by works. "Then let them look to the ancients of our profession." But about them they by no means believe; they enquire concerning those now living. For, *shew me*, It saith, *thy faith by thy works*[1]; but this is not the case; on the contrary, seeing us tear our neighbours worse than any wild beast, they call us the curse of the world. These things restrain the heathen, and suffer them not to come over to our side. So that we shall be punished for these also; not only for what we do amiss ourselves, but because the name of God is blasphemed. How long shall we be given up to wealth, and luxury, and the other passions? For the future let us leave them. Hear what the Prophet saith of certain foolish ones, *Let us eat and drink, for to-morrow we die.* But in the present case we cannot even say this[2], so *many* gather round themselves what belongs to all. So chiding them also, the Prophet said, *Will ye dwell alone upon the earth?* Wherefore I fear lest some grievous thing come to pass, and we draw down upon us heavy vengeance from God. And that this may not come to pass, let us be careful of[3] all virtue, that we may obtain the future blessings, through the grace and loving-kindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost, be glory now and for ever, and world without end. Amen.

John XIII. 34. 35.

James 2, 18.

[1] so read in some copies.

Is. 22, 31.

[2] i. e. *certain* foolish ones.

Is. 5, 8.

[3] al. 'lay hold on'

HOMILY LXXIII.

JOHN xii. 36.

Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered Him, Whither I go thou canst not follow Me now, but thou shalt follow Me afterwards.

A GREAT thing[1] is love, and stronger than fire itself, and it goeth up to the very heaven; there is[2] no hindrance which can restrain its tearing[3] force. And so the most fervent Peter, when he hears, *Whither I go ye cannot come*, what saith he? *Lord, whither goest Thou?* and this he said, not so much from wish to learn, as from desire to follow. To say openly, "I go," he dared not yet, but, *Whither goest Thou?* Christ answered, not to his words, but to his thoughts. For that this was his wish, is clear from what Christ said, *Whither I go thou canst not follow Me now.* Seest thou that he longed for the following Him, and therefore asked the question? And when he heard, *thou shalt follow Me afterwards*, not even so did he restrain his longing, and, though he had gained good hopes, he is so eager as to say,

[1] al. 'a great good'
[2] al. 'whence neither shall there be'
[3] βαγδαῖον

Ver. 37. *Why cannot I follow Thee now? I will lay down my life for Thee.*

When he had shaken off the dread of being the traitor, and was shewn to be one of His own[4], he afterwards asked boldly himself, while the others held their peace. "What sayest thou, Peter? He said, *thou canst not*, and thou sayest, "I can?" Therefore thou shalt know from this temptation that thy love is nothing without the presence of the impulse[5] from

[4] τῶν γνησίων
[5] ῥοπῆς

above." Whence it is clear that in care for him He allowed even that fall. He desired indeed to teach him even by the first words, but when he continued in his vehemence, He did not indeed throw or force him into the denial, but left him alone, that he might learn his own weakness. Christ had said that He must be betrayed; Peter replied, *Be it far from Thee, Lord; this shall not happen unto Thee.* He was rebuked, but not instructed. On the contrary, when Christ desired to wash his feet, he said, *Thou shalt never wash my feet*[1]. Again, when he hears, *Thou canst not follow Me now*, he saith, "Though all deny Thee, I will not deny Thee." Since then it was likely that he would be lifted up to folly by his practice of contradiction, Jesus next teacheth him not to oppose Him. This too Luke implies, when he telleth us that Christ said, *And I have prayed for thee, that thy faith fail not;* that is, "that thou be not finally lost." In every way teaching him humility, and proving that human nature by itself is nothing. But, since great love made him apt for contradiction, He now sobereth him, that he might not in after times be subject to this, when he should have received the stewardship of the world, but remembering what he had suffered, might know himself. And look at the violence of his fall; it did not happen to him once or twice, but he was so beside himself, that in a short time thrice did he utter the words of denial, that he might learn that he did not so love as he was loved. And yet, to one who had so fallen He saith again, *Lovest thou Me more than these?* So that the denial was caused not by the cooling of his love, but from his having been stripped of aid from above. He accepteth then Peter's love, but cutteth off the spirit of contradiction engendered by it. "For if thou lovest, thou oughtest to obey Him Who is beloved. I said[2] to thee and to those with thee, *Thou canst not;* why art thou contentious? Knowest thou what a thing it is to contradict God? But since thou wilt not learn in this way that it is impossible that what I say should not come to pass, thou shalt learn[3] it in the denial." And yet this appeared to thee to be much more incredible. For this thou didst not even understand, but of that thou hadst the knowledge[4] in thy heart. Yet still that came to pass which was not even[5] expected.

John XII. 37.

Mat. 16, 22.

ver. 8.

[1] al. 'Thou shalt never do this thing.'

Luke 22, 32.

[2] in the Greek, 'He said'

[3] al. 'shalt know'

[4] al. 'the consciousness'

[5] al. 'was not'

Homil. LXXIII. *I will lay down my life for Thee.* For since he had heard, *Greater love than this hath no man*[1], he straightway sprang forward, insatiably eager and desirous to reach even to the highest pitch of virtue. But Christ, to shew that it belonged to Himself alone to promise these things with authority, saith,

[1] the words occur later, c. 15, 13.

Ver. 39. *Before the cock crow*[a].

That is, "now;" there was but a little interval. He spake when it was late at night, and the first and second watch was past.

Chap. xiv. ver. 1. *Let not your heart be troubled.*

This He saith, because it was probable that when they heard they would be troubled. For if the leader of their band, one so entirely fervent, was told that before the cock crew he should thrice deny his Master, it was likely that they would expect to have to undergo some great reverse, sufficient to bend even souls of adamant. Since then it was probable that they considering these things would be astounded, see how He comforteth them, saying, *Let not your heart be troubled.* By this first word shewing the power of His Godhead, because, what they had in their hearts He knew and brought to light.

Ye believe in God, believe also in Me.

That is, "All dangers shall pass you by, for faith in Me and in My Father is more powerful than the things which come upon you, and will permit no evil thing to prevail against you." Then He addeth,

Ver. 2. *In My Father's house are many mansions.*

[2] ἀλύοντα

As He comforteth Peter when bewildered[2] by saying, *but thou shalt follow afterwards*, so also He gives this glimpse of hope to the others. For lest they should think that the promise was given to him alone, He saith, *In My Father's house are many mansions.*

[3] al. 'shall go'

If it were not so I would have said to you, I go[3] *to prepare a place for you.*

That is, "The same place which receiveth Peter shall receive you." For a great abundance of dwellings is there, and it may not be said that they need preparation. When

[a] *Jesus answered him, Wilt thou lay down thy life for Me? Verily, verily, I say unto thee, the cock shall not crow till thou hast denied Me thrice.* N. T.

He said, "Ye cannot follow Me now," that they might not deem that they were finally cut off, He added,

JOHN XIV. 3—6.

Ver. 3.[b] *That where I am, there ye may be also.* "So earnest have I been concerning this matter[1], that I should already have been given up to it[2], had not preparation been made long ago for you." Shewing them that they ought to be very bold and confident. Then that He may not seem to speak as though enticing them, but that they may believe the thing to be so, He addeth,

[1] i. e. the preparing a place for disciples

[2] ἤδη ἂν τούτου ἐγενόμην

Ver. 4. *And whither I go ye know, and the way ye know.* [2.]

Seest thou that He giveth them proof that these things were not said without a meaning? And He used these words, because He knew in Himself that their souls now desired to learn this. For Peter said what he said, not in order to learn, but that he might follow. But when Peter had been rebuked, and Christ had declared[3] that to be possible which for the time seemed impossible[4], and when the apparent impossibility led him to desire to know the matter exactly, therefore He saith to the others, *And the way ye know.* For as when He had said, *Thou shalt deny Me*, before any one spake a word, searching into their hearts, He said, "Be not troubled," so here also by saying, *Ye know*, He disclosed the desire which was in their heart, and Himself giveth them an excuse for questioning. Now the, *Whither goest Thou?* Peter used from a very loving affection, Thomas from cowardice.

[3] al. 'had shewed'

[4] i. e. that the disciples should follow.

Ver. 5. *Lord*[5], *we know not whither Thou goest*[6].

"The place," he saith, "we know not, and how shall we know the way leading thither?" And observe with what submissiveness he speaks; he saith not, "tell us the place," but, *we know not whither Thou goest;* for all had long yearned to hear this. If the Jews questioned among themselves when they heard (of His departure), although desirous to be rid of Him, much more would those desire to learn, who wished never to be separated from Him. They feared therefore to ask Him, but yet they asked Him, from their great love and anxiety. What then saith Christ?

[5] *Thomas saith unto Him, Lord, &c.*

[6] *and how shall we know the way?* N. T.

Ver. 6. *I am the Way, and the Truth, and the Life; no man cometh unto the Father, but by Me.*

[b] Ver. 3. *And if I go and prepare* &c. N. T. *receive you unto Myself, that where a place for you, I will come again, and*

Homil. LXXIII.

"Why then, when He was asked by Peter, *Whither goest Thou*, did He not say directly, "I go to the Father, but ye cannot come now?" Why did He put in a circuit of so many words, placing together questions and answers? With good reason He told not this to the Jews; but why not to these?" He had indeed said both to these and to the Jews, that He came forth from God, and was going to God, now He saith the same thing more clearly than before. Besides, to the Jews He spake not so clearly; for had He said, "Ye cannot come to the Father but by Me," they would straightway have deemed the matter mere boasting; but now by concealing this, He threw them[1] into perplexity. "But why," saith some one, "did He speak thus both to the disciples and to Peter?" He knew his great forwardness, and that he would by reason of this[2] the more press on and trouble Him; in order therefore to lead him away, He hideth the matter. Having then succeeded in what He wished by the obscurity and by veiling His speech, He again discloseth the matter. After saying, "Where I am, no man can come," He addeth, *In My Father's house are many mansions;* and again, *No man cometh to the Father but by Me.* This He would not tell them at first, in order not to throw them into greater despondency, but, now that He hath soothed them, He telleth them. For by Peter's rebuke He cast out[3] much of their despondency; and dreading lest they should be addressed in the same way, they were the more restrained. *I am the Way.* This is the proof of the, *No man cometh to the Father but by Me*[4]*;* and, *the Truth, and the Life*, of this, "that these things shall surely be." "There is then no falsehood with Me, if I am *the Truth;* if I am *Life* also, not even death shall be able to hinder you from coming to Me. Besides; if I am *the Way*, ye will need none to lead you by the hand; if I am also *the Truth*, My words are no falsehoods; if I am also *Life*, though ye die ye shall obtain what I have told you." Now His being "the Way," they both understood and allowed, but the rest they knew not. They did not indeed venture to say what they knew not. Still they gained great consolation from His being "the Way." "If," saith He, "I have sole authority to bring[5] to the Father, ye shall surely come thither; for neither is it possible to come by any other way."

[1] or, 'these' (the disciples)

[2] i. e. if He had so spoken

[3] al. 'cast off'

[4] al. 'that is, that ye come by Me'

[5] Κύριος εἰμὶ τοῦ ἄγειν

But by saying before, *No man can come to Me except the Father draw him;* and again, *If I be lifted up from the earth, I shall draw all men unto Me;* aud again, *No man cometh to the Father but by Me;* He sheweth Himself equal to Him Who begat Him. But how after saying, *Whither I go ye know, and the way ye know,* hath He added, John XIV. 7. c.12,32. c.12,32.

Ver. 7. *If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him?*

He doth not contradict Himself; they knew Him indeed, but not so as they ought. God they knew, but the Father not yet. For afterwards, the Spirit having come upon them wrought[1] in them all knowledge. What He saith is of this kind. "Had ye known My Essence and My Dignity, ye would have known that of the Father also; and henceforth ye shall know Him, and have seen Him," (the one belonging to the future, the other to the present,) that is, "by Me." By "sight," He meaneth knowledge by intellectual perception. For those who are seen we may see and not know; but those who are known we cannot know and not know. Wherefore He saith, *and ye have seen Him;* just as It saith, *was seen also of Angels.* Yet the very Essence was not seen; yet It saith that He *was seen,* that is, as far as it was possible for them to see. These words are used, that thou mayest learn that[2] the man who hath seen Him[3] knoweth Him Who begat Him. But they beheld Him not in His unveiled Essence, but clothed with flesh. He is wont elsewhere to put "sight" for "knowledge;" as when He saith, *Blessed are the pure in heart, for they shall see God.* By *pure,* He meaneth not those who are free from fornication only, but from all sins. For every sin brings filth upon the soul.

[1] κατεσκεύασεν

1 Tim. 3, 16.

[2] al. 'shewing that'

[3] the Son

Matt. 5, 8.

[3.] Let us then use every means to wipe off the filthiness. But first the font cleanseth, afterwards other ways also, many and of all kinds. For God, being merciful, hath even after this[4] given to us various ways of[5] reconciliation, of all which the first is that by alms-doing. "By alms-deeds," It saith, "and deeds of faith sins are cleansed away." By alms-doing I do not mean that which is maintained by injustice, for this is not alms-doing, but savageness and inhumanity. What profits it to strip one man and clothe another? For we

[4] after Baptism

[5] Ben. 'ways of various' Ecclus. 3, 30.

Homil. LXXIII. ought to begin the action with mercy, but this is inhumanity. If we give away every thing that we have got from other people, it is no gain to us. And this Zacchæus shews, who on that occasion said, that he propitiated God by giving four times as much as he had taken. But we, when we plunder unboundedly, and give but little, think that we make God propitious, whereas we do rather[1] exasperate Him. For tell me, if thou shouldest drag a dead and rotten ass from the waysides and lanes, and bring it to the altar, would not all stone thee as accursed and polluted[2]? Well then, if I prove that a sacrifice procured by plunder is more polluted than this, what defence shall we obtain? Let us suppose that some article has been obtained by plunder, is it not of fouler scent than a dead ass? Wouldest thou learn how great is the rottenness of sin? Hear the Prophet saying, *My wounds stank, and were corrupt.* And dost thou in words entreat God to forget thy misdeeds, and dost thou by what thou thyself doest, robbing and grasping, and placing thy sin upon the altar, cause Him to remember them continually? But now, this is not the only sin, but there is one more grievous than this, that thou defilest the souls of the saints[3]. For the altar is but a stone, and is consecrated, but they ever bear with them Christ Himself; and darest thou to send thither any of such impurity? "No," saith one, "not the same money, but other." Mockery this, and trifling. Knowest thou not, that if one drop of injustice fall on a great quantity of wealth, the whole is defiled? And just as a man by casting dung into a pure fountain makes it all unclean, so also in the case of riches, any thing ill gotten entering in makes them to be tainted with the ill savour from itself. Then we wash our hands when we enter into church, but our hearts not so. Why, do our hands send forth a voice? It is the soul that utters[4] the words: to that God looketh; cleanness of the body is of no use, while that is defiled. What profits it, if thou wipe clean thine outward hands, while thou hast those within impure? For the terrible thing and that which subverts all good is this, that while we are fearful about trifles, we care not for important matters. To pray with unwashed hands is a matter indifferent; but to do it with an unwashed mind, this is the

Luke 19, 8.

Ps. 38, 5. LXX.

[1] al. 'not knowing that we'

[2] al. 'abominable'

[3] i. e. of communicants.

[4] al. 'offers'

extreme of all evils. Hear what was said to the Jews who busied themselves about such outward impurities. *Wash thine heart from wickedness, how long shall there be in thee thoughts of thy labours*[c]? Let us also wash ourselves, not with mire, but with fair water, with alms-doing, not with covetousness. First get free from rapine, and then shew forth alms-deeds. Let us *decline from evil, and do good.* Stay thy hands from covetousness, and so bring them to alms-giving. But if with the same hands we strip one set of persons[1], though we may not clothe the others with what has been taken[2] from them, yet we shall not thus escape punishment. For that which is the groundwork[3] of the propitiation is made the groundwork of all wickedness. Better not shew mercy, than shew it thus; since for Cain also it had been better not to have[4] brought his offering at all. Now if he who brought too little angered God, when one gives what is another's, how shall not he anger Him? "I commanded thee," He will say, "not to steal, and honourest thou Me from that thou hast stolen? What thinkest thou? That I am pleased with these things?" Then shall He say to thee, *Thou thoughtest wickedly that I am even such an one as thyself; I will rebuke thee, and set before thy face thy sins.* But may it not come to pass that any one of us hear this voice, but having wrought pure alms-deeds, and having our lamps burning, so may we enter into the bride-chamber by the grace and lovingkindness of our Lord Jesus Christ, to Whom with the Father and the Holy Ghost[5] be glory for ever and ever. Amen.

John XIV. 7.

Jer. 4, 14.

Ps. 37, 27.

[1] al. 'the poor'

[2] al. 'given'

[3] ὑπόθεσις

[4] al. 'Cain would have been better if he had not'

Ps. 50, 21. LXX.

[5] Ben. omits, 'with the Father and the Holy Ghost'

[c] E. V. *How long shall thy vain thoughts lodge within thee?*

HOMILY LXXIV.

JOHN xiv. 8, 9.

Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He who hath seen Me, hath seen the Father[a].

Jer. 3, 3. LXX. THE Prophet said to the Jews, *Thou hadst the countenance of a harlot, thou wert shameless towards all men.* Now it seems fitting to use this expression not only against that city[1], but against all who shamelessly set their faces against the truth. For when Philip said to Christ, "Shew us Thy Father," He replied, *Have I been so long time with you, and hast thou not known Me, Philip?* And yet there are some who even after these words separate the Father from the Son. What proximity dost thou require closer than this? Indeed, from this very saying some have fallen into the malady of Sabellius But let us, leaving both these and those as involved in directly opposite error, consider the exact meaning of the words. *Have I been so long time with you, and hast thou not known Me, Philip?* He saith. What then? replieth Philip, "Art thou the Father after Whom I enquire?" "No," He saith. On this account He said not, "hast thou not known Him," but, *hast thou not known Me*, declaring nothing else but this, that the Son is no other than what the Father is, yet continuing to be a Son. But how came Philip c. 14, 7. to ask this question? Christ had said, *If ye had known Me,*

[1] i. e. Jerusalem.

[a] *And how sayest thou then, Shew us the Father?* N. T.

ye should have known My Father also, and He had often said the same to the Jews. Since then Peter and the Jews had often asked Him, "Who is the Father?" since Thomas had asked Him, and no one had learnt any thing clear, but His words were still not understood; Philip, in order that he might not seem to be importunate, and to trouble Him by asking in his turn after the Jews, *Shew us the Father*, added, *and it sufficeth us*, "we seek no more." Yet Christ had said, *If ye had known Me, ye should have known My Father also*, and by Himself He declared the Father. But Philip reversed the order, and said, *Shew us the Father*, as though knowing Christ exactly. But Christ endureth him not, but putteth him in the right way, persuading him to gain the knowledge of the Father through Himself, while Philip desired to see Him with these bodily eyes, having perhaps heard concerning the Prophets, that they "saw God." But those cases, Philip, were acts of condescension. Wherefore Christ said, *No man hath seen God at any time;* and again, *Every man that hath heard and hath learned from God cometh unto Me. Ye have neither heard His voice at any time, nor seen His shape.* And in the Old Testament, *No man shall see My face, and live.* What saith Christ? Very reprovingly He saith, *Have I been so long time with you, and hast thou not known Me, Philip?* He said not, "hast thou not seen," but, *hast thou not known Me.* "Why," Philip might say, "do I wish to learn concerning Thee? At present I seek to see Thy Father, and Thou sayest unto me, hast thou not known Me?" What connection then hath this with the question? Surely a very close one; for if He is that which the Father is, yet continuing a Son, with reason He sheweth in Himself Him Who begat Him. Then to distinguish the Persons He saith, *He that hath seen Me hath seen the Father*, lest any one should assert that the same is Father, the same Son. For had He been the Father, He would not have said, *He that hath seen Me hath seen Him.* Why then did He not reply, "thou askest things impossible, and not allowed to man; to Me alone is this possible?" Because Philip had said, *it sufficeth us*, as though knowing Christ, He sheweth that he had not even seen

John XIV. 8. 9.

c. 1, 18.
c. 6, 45.
c. 5, 37.
Exod. 33, 20.

HOMIL. LXXIV. Him. For assuredly he would have known the Father, had he been able to know the Son[1]. Wherefore He saith, *He that hath seen Me, hath seen the Father.* "If any one hath seen Me, he shall also behold Him." What He saith is of this kind: "It is not possible to see either Me or Him." For Philip sought the knowledge which is by sight, and since he thought that he had so seen Christ, he desired in like manner to see the Father; but Jesus sheweth him that he had not even seen Himself. And if any one here call knowledge, sight, I do not contradict him, for, "he that hath known Me," saith Christ, "hath known the Father." Yet He did not say this, but desiring to establish the Consubstantiality, declared, "he that knoweth My Essence, knoweth that of the Father also. "And what is this?" saith some one; for he who is acquainted with creation knoweth also God." Yet all are acquainted with creation, and have seen it, but all do not know God. Besides, let us consider what Philip seeks to see. Is it the wisdom of the Father? Is it His goodness? Not so, but the very Whatever God is, the very Essence. To this therefore Christ answereth, *He that hath seen Me.* Now he that hath seen the creation, hath not also seen the Essence of God. "If any one hath seen Me, he hath seen the Father," He saith. Now had He been of a different Essence, He would not have spoken thus. But to make use of a grosser argument, no man that knows not what gold is, can discern the substance of gold in silver. For one nature is not shewn by another. Wherefore He rightly rebuked him, saying, *Am I so long with you?* Hast thou enjoyed such teaching, hast thou seen miracles wrought with authority, and all belonging to the Godhead, which the Father alone worketh, sins forgiven, secrets published, death retreating, a creation wrought from earth[2], and hast thou not known Me? Because He was clothed with flesh, therefore He said, *Hast thou not known Me?* Thou hast seen the Father; seek not to see more; for in Him thou hast seen Me. If thou hast seen Me, be not over-curious; for thou hast also in Me known Him.

[1] al. 'to do this'

[2] i. e. eyes given by means of the clay.

[2.]

Ver. 10. *Believest thou not that I am in the Father*[3]*?* That is, "I am seen in that Essence."

[3] *and the Father in Me?* N. T.

The words that I speak, I speak not of Myself. JOHN XIV. 11. 12.

Seest thou the exceeding nearness, and the proof of the one Essence?

The Father that dwelleth in Me, He doeth the works.

How, beginning with words, doth He come to works? for that which naturally followed was, that He should say, "the Father speaketh the words." But He putteth two things here, both concerning doctrine and miracles. Or it may have been because the words also were works. How then doeth He[1] them? In another place He saith, *If I do not the works of My Father, believe Me not.* How then saith He here that the Father doeth them? To shew this same thing, that there is no interval between the Father and the Son. What He saith is this: "The Father would not act in one way, and I in another." Indeed in another place both He and the Father work; *My Father worketh hitherto, and I work;* shewing in the first passage the unvaryingness of the works[2], in the second the identity. And if the obvious meaning of the words denotes humility, marvel not; for after having first said, *Believest thou not?* He then spake thus, shewing that He so modelled His words to bring him to the faith; for He walked in their hearts.

[1] the Father. c. 10, 37.

c. 5, 17.

[2] i. e. those of the Father and the Son.

Ver. 11. *Believe*[3] *that I am in the Father and the Father in Me.*

[3] *Believe Me* N.T.

"Ye ought not, when ye hear of "Father" and "Son," to seek any thing else to the establishing of the relationship[4] as to Essence, but if this is not sufficient to prove to you the Condignity and Consubstantiality, ye may learn it even from the works." Had the, *he that hath seen Me, hath seen My Father,* been used with respect to works, He would not afterwards have said,

[4] τῆς κατὰ τὴν οὐσίαν συγγενείας.

Or else believe Me for the very works' sake.

And then to shew that He is not only able to do these things, but also other much greater than these, He putteth them with excess. For He saith not, "I can do greater things than these," but, what was much more wonderful, "I can give to others also to do greater things than these."

Ver. 12. *Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go to the Father.*

Homil. LXXIV. That is, "it now remaineth for you to work miracles, for I go away." Then when He had accomplished what His argument intended, He saith,

Ver. 13. *Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in Me.*

Seest thou again that it is He who doeth it; *I*, saith He, *will do it;* not, "I will ask of the Father," but, *that the Father may be glorified in Me.* In another place He said, c. 13,32. *God shall glorify Him in Himself*, but here, "He shall glorify the Father;" for when the Son shall appear with great power, He Who begat shall be glorified. But what is, *in My* Acts 3,6. *Name?* That which the Apostles said, *In the Name of Jesus Christ, arise and walk.* For all the miracles which Acts 11, 21. they did He wrought in them, and *the hand of the Lord was with them.*

Ver. 14. *I will do*[1] *it*, He saith.

[1] *If ye shall ask any thing in My Name, I &c.* N. T.

Seest thou His authority? The things done by means of others Himself doeth; hath He no power for the things done by Himself, except as being wrought in by the Father? And who could say this? But why doth He put it second? To confirm His own word, and to shew that the former sayings were of condescension. But the, *I go to the Father*, is this: "I shall not perish, but remain in My own proper Dignity, and Am in Heaven." All this He said, comforting them. For since it was likely that they, not yet understanding His discourses concerning the Resurrection, would imagine something dismal, He in other discourses promiseth that He will give them such things, soothing them in every way, and shewing that He abideth continually; and not only abideth, but that He will even shew forth greater power.

[3.] Let us then follow Him, and take up the Cross. For though persecution be not present, yet the season for another Col. 3,5. kind of death is with us. *Mortify*, It saith, *your members which are upon earth.* Let us then quench concupiscence, Rom. 12, 1 slay anger, abolish envy. This is a *living sacrifice.* This sacrifice ends not in ashes, is not dispersed in smoke, wants neither wood, nor fire, nor knife. For it hath both fire and a knife, even the Holy Spirit. Using this knife, circumcise the superfluous and alien portion of thy heart; open the closedness of thine ears, for vices[2] and evil desires are wont

[2] lit. 'maladies'

to stop the way against the entrance of the word. The desire of money, when it is set before one, permits not to hear the word concerning almsgiving; and malice when it is present raises a wall against the teaching concerning love; and some other malady falling on in its turn makes the soul yet more dull to all things. Let us then do away these wicked desires; it is enough to have willed, and all are quenched. For let us not, I entreat, look to this, that the love of wealth is a tyrannical thing, but that the tyranny is that of our own slackmindedness. Many indeed say that they do not even know what money is. For this desire is not a natural one; such as are natural were implanted in us from the first, from the beginning, but as for gold and silver, for a long time not even what it is was known. Whence then grew this desire? From vainglory and extreme slackmindedness. For of desires some are necessary, some natural, some neither the one nor the other. For example, those which if not gratified destroy the creature are both natural and necessary, as the desire of meat and drink and sleep; carnal desire is natural indeed but not necessary, for many have got the better of it, and have not died. But the desire of wealth is neither natural nor necessary, but superfluous; and if we choose we need not admit its beginning. At any rate, Christ speaking of virginity saith, *He that is able to receive it, let him receive it.* But concerning riches not so, but how? "Except a man forsake all that he hath, he is not worthy of Me." What was easy He recommended, but what goes beyond the many He leaveth to choice. Why then do we deprive ourselves of all excuse? The man who is made captive by some more tyrannical passion shall not suffer a heavy punishment, but he who is subdued by a weak one is deprived of all defence. For what shall we reply when He saith, "Ye saw Me hungry and fed Me not?" what excuse shall we have? We shall certainly plead poverty; yet we are not poorer than that widow, who by throwing in two mites overshot all the rest. For God requireth not the quantity of the offering, but the measure of the mind; and that He doth so, comes from His tender care. Let us then, admiring His lovingkindness, contribute what is in our power, that having both in this

John XIV. 14.

Matt. 19, 12.

Luke 14, 33.

Mat. 25, 42.

Homil. LXXIV.

life and in that which is to come obtained in abundance the lovingkindness of God, we may be able to enjoy the good things promised to us, through the grace and lovingkindness of our Lord Jesus Christ, to Whom be glory for ever and ever. Amen.

HOMILY LXXV.

JOHN xiv. 15—17.

If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth, Whom the world cannot receive, because it seeth Him not, neither knoweth Him[a].

WE need every where works and actions, not a mere shew of words. For to say and to promise is easy for any one, but to act is not equally easy. Why have I made these remarks? Because there are many at this time who say that they fear and love God, but in their works shew the contrary; but God requireth that love which is shewn by works. Wherefore He said to the disciples, *If ye love Me, keep My commandments.* For after He had told them, *Whatsoever ye shall ask*[1], *I will do it,* that they might not deem the mere "asking" to be availing, He added, *If ye love Me,* "then," He saith, "I will do it." And since it was likely that they would be troubled when they heard that, *I go*[2] *to the Father,* He telleth them "to be troubled now is not to love, to love is to obey My words. I have given you a commandment that ye love one another, that ye do so to each other as I have done to you; this is love, to obey these My words, and to yield to Him Who is the object of your love."

[1] *in My Name,* N. T.

[2] al. *depart*

And I will ask the Father, and He shall give you another Comforter. Again His speech is one of condescension. For since it was probable, that they not yet knowing Him would

[a] *But ye know Him, for He dwelleth with you, and shall be with you.* N. T.

Homil. LXXV. eagerly seek His society, His discourse, His presence in the flesh, and would admit of no consolation when He was absent, what saith He? *I will ask the Father, and He shall give you another Comforter*, that is, "Another like unto Me." Let those be ashamed who have the disease of Sabellius[b], who hold not the fitting opinion concerning the Spirit. For the marvel of this discourse is this, that it hath stricken down contradictory heresies with the same blow. For by saying "another," He sheweth the difference of Person, and by "Paraclete," the connection of Substance. But why said He, *I will ask the Father?* Because had He said, "I will send Him," they would not have so much believed, and now the object is that He should be believed. For afterwards
c. 20, 22. He declares that He Himself sendeth Him, saying, *Receive ye the Holy Ghost;* but in this place He telleth them that He asketh the Father, so as to render His discourse credible
c. 1, 16. to them. Since John saith of Him, *Of His fulness have all we received;* but what He had, how receiveth He from
Luke 3, 16. another? And again, *He shall baptize you with the Holy Ghost and with fire.* "But what had He more than the Apostles, if He was about to ask It of His Father in order to give It to others, when they often even without prayer appear to have done thus?" And how[1], if It is sent according to request from the Father, doth It descend of Itself? And how is that Which is every where present sent by Another, That Which *divideth to every man severally as He will*, and Which
1 Cor. 12, 11. saith with authority, *Separate Me Paul and Barnabas?*
Acts 13, 2. Those ministers were ministering unto God, yet still It called them authoritatively to Its own work; not that It called them to any different work, but in order to shew Its power. "What then," saith some one, "is, *I will ask the Father?*" (He saith it) to shew the time of Its coming. For when He had cleansed them by the sacrifice[2], then the Holy Ghost lighted upon them. "And why, while He was with them, came It not?" Because the sacrifice was not yet offered. But when afterwards sin had been loosed, and they were being sent forth to dangers, and were stripping themselves for the con-

[1] The objection is met by other questions.

[2] i. e. of Himself

[b] Sabellius was a bishop in Upper Egypt in the third century. The heresy which bears his name denies the Personality of the Son and the Holy Spirit, and holds that they are manifestations or characters of the Godhead.

test, then need was that the Anointer[1] should come. "But why did not the Spirit come immediately after the Resurrection?" In order that being greatly desirous of It, they might receive It with great joy. For as long as Christ was with them, they were not in tribulation; but when He departed, being made defenceless and thrown into much fear, they would receive It with much readiness.

JOHN XIV. 18.

[1] ἀλείφοντα.

He remaineth with you. This sheweth that even after death It departeth not. But lest when they heard of the "Paraclete," they should imagine a second Incarnation, and expect to see It with their eyes, He setteth them right by saying, *Whom the world cannot receive, because it seeth Him not.* "He will not be with you as I have been, but will dwell in your very souls;" for this is the, *shall be in you*[2]. He calleth it the *Spirit of truth;* thus explaining the types in the Old Testament. *That He may be*[3] *with you.* What is, *may be with you?* That which He saith Himself, that *I am with you.* Besides, He also implieth something else, that "the case of the Spirit shall not be the same as Mine, He shall never leave you." *Whom the world cannot receive, because it seeth Him not.* "Why, what is there belonging to the other Persons that is visible?" Nothing; but He speaketh here of knowledge; at least He addeth, *neither knoweth Him.* For He is wont, in the case of exact knowledge, to call it "sight;" because sight is clearer than the other senses, by this He always representeth exact knowledge. By *world,* He here speaketh of *the wicked,* thus too comforting the disciples by giving to them a special gift. See in how many particulars He raised His discourse concerning It. He said, "He is Another like unto Me;" He said, "He will not leave you;" He said, "Unto you alone He cometh, as also did I;" He said, that "He remaineth in you;" but not even so did He drive out their despondency. For they still sought Him and His society. To cure then this feeling, He saith,

[2] al. 'remaineth in you.'

[3] *may abide,* N. T. Mat. 28, 20.

Ver. 18. *I will not leave you orphans, I will come unto you.*

"Fear not," He saith; "I said not that I would send you another Comforter, as though I were Myself withdrawing from you for ever; I said not that He remaineth with you, as though I should see you no more. For I also Myself will

Homil. LXXV. come to you, I will not leave you orphans." Because when commencing He said, *Little children*, therefore He saith [2.] also here, *I will not leave you orphans.* At first then He told them, "Ye shall come whither I go;" and, *In My Father's house there are many mansions;* but here, since that time was long, He giveth them the Spirit; and when, not knowing what it could be of which He spake, they were not sufficiently comforted, *I will not leave you orphans*, He saith; for this they chiefly required. But since the, *I will come to you*, was the saying of one declaring a "presence," observe how in order that they might not again seek for the same kind of presence as before, He did not clearly tell them this thing, but hinted at it; for having said,

Ver. 19. *Yet a little while, and the world seeth Me not;* He added, *but ye see Me.*

As though He had said, "I come indeed to you, but not in the same way as before, ever being with you day by day." And lest they should say, "How then saidst Thou to the Jews, Henceforth ye shall not see Me?" He solveth the contradiction by saying, "to you alone;" for such also is the nature of the Spirit.

Because I live, ye shall live also.

For the Cross doth not finally separate us, but only hideth for a little moment; and by "life" He seemeth to me to mean not the present only, but the future also.

[1] *My*, N. T. Ver. 20. *At that day ye shall know that I am in the*[1] *Father, and you in Me, and I in you.*

With regard to the Father, these words refer to Essence; with regard to the disciples, to agreement of mind and help from God. "And how, tell me, is this reasonable," saith some one. And how, pray, is the contrary reasonable? For great and altogether boundless is the interval between Christ and the disciples. And if the same words are employed, marvel not; for the Scripture is often wont to use in different senses the same words, when applied to God and to men. Thus we are called "gods," and "sons of God," yet the word hath not the same force when applied to us and to God. And the Son is called "Image," and "Glory;" so are we, but great is the interval between us. Again, *Ye are Christ's, and Christ is God's*, but not in like

1 Cor. 3, 23.

manner as Christ is God's are we Christ's. But what is it that He saith? "When I am arisen," He saith, "ye shall know that I am not separated from the Father, but have the same power with Him, and that I am with you continually, when facts proclaim the aid which cometh to you from Me, when your enemies are kept down, and you speak boldly, when dangers are removed from your path, when the preaching of the Gospel flourisheth day by day, when all yield and give ground to the word of true religion. *As the Father hath sent Me, so send I you.* Seest thou that here also the word hath not the same force? for if we take it as though it had, the Apostles will differ in nothing from Christ. But why saith He, *Then ye shall know?* Because then they saw Him risen and conversing with them, then they learnt the exact faith; for great was the power of the Spirit, Which taught them all things.

John XIV. 21.

c. 20, 21.

Ver. 21. *He that hath My commandments and keepeth them, he it is that loveth Me.*

It is not enough merely to have them, we need also an exact keeping of them. But why doth He frequently say the same thing to them? as, *If ye love Me, ye will keep*[1] *My commandments;* and, *He that hath My commandments and keepeth them;* and, "If any one heareth My word and keepeth it, he it is that loveth Me—he that heareth not My words, loveth Me not." I think that He alluded to their despondency; for since He had uttered many wise sayings to them concerning death, saying, *He that hateth his life in this world shall save it unto life eternal;* and, *Unless a man take*[2] *his cross and follow Me, he is not worthy of Me;* and is about to say other things besides, rebuking them, He saith, "Think ye that ye suffer sorrow from love? The not sorrowing would be a sign of love." And because He wished all along to establish this, as He went on He summed up His discourse in this same point; *If ye loved Me,* He saith, *ye would have rejoiced, because—I go to My Father,* but now ye are in this state through cowardice. To be thus disposed towards death is not for those who remember My commandments; for you ought to be crucified, if you truly loved Me, for My word exhorteth you not to be afraid of those that kill the body. Those that are such both the Father loveth and I.

v. 15.

[1] *If ye love Me, keep* &c. v. 24.

c. 12, 25.

Mat. 10, 38.

[2] *He that taketh not,* N. T.

v. 28.

HOMIL. LXXV.

And I will manifest Myself unto him[c]. *Then saith Judas*[1], Ver. 22. *How is it that Thou wilt manifest Thyself unto us*[2]*?*

[1] *not Iscariot,* N. T.

[2] *and not unto the world,* N. T.

Seest thou that their soul was close pressed[3] with fear? For he was confounded and troubled, and thought that as we see dead men in a dream, so He also would be seen. In order therefore that they might not imagine this, hear what He saith.

[3] πεπιλημένην crushed like felt

Ver. 23. *I and the Father will come unto him, and make Our abode with him*[d].

All but saying, "As the Father revealeth Himself, so also do I." And not in this way only He removed the suspicion, but also by saying, *We will make Our abode with him*, a thing which doth not belong to dreams. But observe, I pray you, the disciple confounded, and not daring to say plainly what he desired to say. For he said not, "Woe to us, that Thou diest, and wilt come to us as the dead come;" he spake not thus; but, *How is it that Thou wilt shew Thyself to us, and not unto the world?* Jesus then saith, that "I accept you, because ye keep My commandments." In order that they might not, when they should see Him afterwards[4], deem Him to be an apparition, therefore He saith these things beforehand. And that they might not deem that He would appear to them so as I have said, He telleth them also the reason, "Because ye keep My commandments;" He saith that the Spirit also will appear in like manner. Now if after having companied with Him so long time, they cannot yet endure that Essence, or rather cannot even imagine It, what would have been their case had He appeared thus to them at the first? on this account also He ate with them, that the action might not seem to be an illusion. For if they thought this when they saw Him walking on the waters, although His wonted form was seen by them, and He was not far distant, what would they have imagined had they suddenly seen Him arisen Whom they had seen taken[5] and swathed? Wherefore He continually telleth them that He will appear,

[4] i. e. after the Resurrection

[5] κατεχόμενον

[c] *And he that loveth Me shall be loved of My Father, and I will love him, and will manifest &c.* N. T.

[d] Ver. 23. *Jesus answered and said unto him, If a man love Me, he will keep My words; and My Father will love him, and We will come &c.*

and why He will appear, and how, that they may not suppose Him to be an apparition. JOHN XIV. 24—27.

Ver. 24. *He that loveth Me not keepeth not My sayings; and the word which ye hear is not Mine, but the Father's which sent Me.*

"So that he that heareth not these sayings not only doth not love Me, but neither doth he love the Father." For if this is the sure proof of love, the hearing the commandments, and these are of the Father, he that heareth them loveth not the Son only, but the Father also. "And how is the word 'thine' and 'not thine?'" This means, "I speak not without the Father, nor say any thing of Myself contrary to what seemeth good to Him.

Ver. 25. *These things have I spoken unto you, being yet present with you.*

Since these sayings were not clear, and since some they did not understand, and doubted about the greater number, in order that they might not be again confused, and say, "What commands?" He released them from all their perplexity, saying,

Ver. 26. *The Comforter, Whom the Father shall send in My Name, He shall teach you*[e].

"Perhaps these things are not clear to you now, but *He*[11] ἐκεῖνος is a clear teacher of them." And the, *remaineth with you*, v. 17. is the expression of One implying that Himself will depart. Then that they may not be grieved, He saith, that as long as He should remain with them and the Spirit should not come, they would be unable to comprehend any thing great or sublime. And this He said to prepare them to bear nobly His departure, as that which was to be the cause of great blessings to them. He continually calleth Him *Comforter*, because of the afflictions which then possessed them. And since even after hearing these things they were troubled, when they thought of the sorrows, the wars, His departure, see how He calmeth them again by saying,

Ver. 27. *Peace I leave to you*[f].

[e] Ver. 26. *But the Comforter, the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.*

[f] Ver. 27. *Peace I leave to you. My peace I give unto you; not as the world giveth give I unto you.* N. T.

Homil. LXXV. All but saying, "What are ye harmed by the trouble of the world, provided ye be at peace with[1] Me? For this peace is not of the same kind as that. The one is external, is often mischievous and unprofitable, and is no advantage to those who possess it; but I give you peace of such a kind that ye be at peace with one another, which thing rendereth you stronger." And because He said again, *I leave*, which was the expression of One departing, and enough to confound them, therefore He again saith,

[1] πρὸς

Let not your heart be troubled, neither let it be afraid.

Seest thou that they were affected partly by loving affection, partly by fear?

Ver. 28. *Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice because I said, I go unto the Father; for My Father is greater than I.*

And what joy would this bring to them? What consolation?

[4.] What then mean the words? They did not yet know concerning the Resurrection, nor had they a right opinion concerning Him; (for how could they, who did not even know that He would rise again?) but they thought that the Father was mighty. He saith then, that "If ye are fearful for Me, as not able to defend Myself, and if ye are not confident that I shall see you again after the Crucifixion, yet when ye heard that I go to the Father, ye ought then to have rejoiced because I go away to One that is greater, and able to undo all dangers. *Ye have heard how I said unto you.* Why hath He put this? Because, He saith, "I am so firmly confident about the things which come to pass, that I even foretel them, so far am I from fearing." This also is the meaning of what follows.

Ver. 29. *And now I have told you before it come to pass, that when it is come to pass, ye might believe that I Am*[2].

[2] The words, *that I Am*, are not read here, but in c. 13, 19. Mat. 26, 53.

As though He had said, "Ye would not have known, had I not told you. And I should not have told you, had I not been confident." Seest thou that the speech is one of condescension? for when He saith, *Think ye that I cannot pray to the Father, and He shall presently give Me more than twelve legions of Angels*, He speaketh to the secret thoughts of the hearers; since no one, even in the height of

madness, would say that He was not able to help Himself, but needed Angels; but because they thought of Him as a man, therefore He spoke of *twelve legions of Angels.* Yet in truth He did but ask those who came to take Him a question, and cast them backwards. (If any one say that the Father is greater, inasmuch as[1] He is the cause of the Son, we will not contradict this. But this doth not by any means make the Son to be of a different Essence.) But what He saith, is of this kind: "As long as I am here, it is natural that you should deem that I am[2] in danger; but when I am gone *there*[3], be confident that I am in safety; for Him none will be able to overcome." All these words were addressed to the weakness of the disciples, for, "I Myself am confident, and care not for death." On this account, He said, *I have told you these things before they come to pass;* "but since," He saith, "ye are not yet able to receive the saying concerning them, I bring you comfort even from the Father, Whom ye entitle great." Having thus consoled them, He again telleth them sorrowful things.

JOHN XIV. 30, 31.

c. 18, 6.

[1] καθ' ὅ

[2] Gr. 'we are.'

[3] i. e. to the Father.

Ver. 30. *Hereafter I will not talk*[4] *with you.* Wherefore? *For the ruler of this world cometh, and hath nothing in Me.*

[4] *talk much,* N. T.

By *ruler of this world,* He meaneth the Devil, calling wicked men also by the same name. For he ruleth not heaven and earth, since he would have them subverted, and cast down all things, but he ruleth over those who give themselves up to him. Wherefore He calleth him, "the ruler of the darkness of this world," in this place again calling evil deeds, "darkness." "What then, doth the Devil slay Thee?" By no means; *he hath nothing in Me.* "How then do they kill Thee?" "Because I will it, and,

Ver. 31. *That the world may know that I love the Father*[5]."

"For being not subject," He saith, "to death, nor a debtor to it, I endure it through My love to the Father." This He saith, that He may again rouse their souls, and that they may learn that not unwillingly but willingly He goeth to this thing, and that He doth it despising the Devil. It was not enough for Him to have said, *Yet a little while I am with*

c. 7, 33.

[5] *And as the Father gave Me commandment, even so I do.* N. T.

Homil. LXXV. *you*, but He continually handleth this painful subject, (with good reason,) until He should make it acceptable to them, by weaving along with it pleasant things. Wherefore at one time He saith, *I go, and I come again;* and, *That where I am, there ye may be also;* and, "Ye cannot follow Me now, but afterwards ye shall follow Me;" and, *I go to the Father;* and, *The Father is greater than I;* and, *Before it come to pass, I have told you;* and, "I do not suffer these things from constraint, but from love for the Father." So that they might consider, that the action could not be destructive nor hurtful, if at least He Who greatly loved Him, and was greatly loved by Him, so willed. On this account, while intermingling these pleasant words, He continually uttered the painful ones also, practising their minds. For both the, c. 16, 7. *remaineth with you*, and, "My departure is expedient for you," were expressions of One giving comfort. For this reason He spake by anticipation ten thousand sayings concerning the Spirit[1], the, *Is in you*, and, *The world cannot receive*, and, *He shall bring all things to your remembrance*, and, *Spirit of truth*, and, *Holy Spirit*, and, *Comforter*, and that *It is expedient for you*, in order that they might not despond, as though there would be none to stand before and help them. *It is expedient*, He saith, shewing that It[2] would make them spiritual.

[1] al. 'concerning It.'

[2] i.e. the Holy Spirit.

[5.] This at least, we see, was what took place. For they who now trembled and feared, after they had received the Spirit sprang into the midst of dangers, and stripped themselves for the contest against steel, and fire, and wild beasts, and seas, and every kind of punishment; and they, the unlettered and ignorant, discoursed so boldly as to astonish their hearers. For the Spirit made them men of iron instead of men of clay, gave them wings, and allowed them to be cast down by nothing human. For such is that grace; if it find despondency, it disperses it; if evil desires, it consumes them; if cowardice, it casts it out, and doth not allow one who has partaken of it to be afterwards mere man, but as it were removing him to heaven itself, causes him to image to himself all that is there. On this account no one said that any of the things that he possessed was his own, but they continued in prayer, in praise, and in singleness of heart. For this the

Acts 4, 32. and 2, 46.

Holy Spirit most requireth, for *the fruit of the Spirit is joy, peace—faith, meekness.* "And yet spiritual persons often grieve," saith some one. But that sorrow is sweeter than joy. Cain was sorrowful, but with the sorrow of the world; Paul was sorrowful, but with godly sorrow. Every thing that is spiritual brings the greatest gain, just as every thing that is worldly the utmost loss. Let us then draw to us the invincible aid of the Spirit, by keeping the commandments, and then we shall be nothing inferior to the Angels. For neither are they therefore of this character[1], because they are incorporeal, for were this the case, no incorporeal being would have become wicked, but the will is in every case the cause of all. Wherefore among incorporeal beings some have been found worse than men or things irrational, and among those having bodies some better than the incorporeal. All just men, for instance, whatever were their righteous deeds, did them while dwelling on earth, and having bodies. For they dwelt on earth as those who were pilgrims and strangers; but in heaven, as citizens. Then say not thou either, "I am clothed with flesh, I cannot get the mastery, nor undertake the toils[2] which are for the sake of virtue." Do not accuse the Creator. For if the wearing the flesh makes virtue impossible, then the fault is not ours. But that it does not make it impossible, the band of saints has shewn. A nature of flesh did not prevent Paul from becoming what he was, nor Peter from receiving the keys of heaven; and Enoch also, having worn flesh, was translated, and not found. So also Elias was caught up with the flesh. Abraham also with Isaac and his grandson shone brightly, having the flesh; and Joseph in the flesh struggled against that abandoned woman. But why speak I of the flesh? For though thou place a chain upon the flesh, no harm is done. "Though I am bound," saith Paul, yet *the word of God is not bound.* And why speak I of bonds and chains? Add to these the prison[3], and bars, yet neither are these any hindrance to virtue; at least so Paul hath instructed us. For the bond of the soul is not iron but cowardice, and the desire of wealth, and the ten thousand passions. These bind us, though our body be free. "But," saith some one, "these have their origin from the body." An excuse this, and a false pretence. For had they

John XIV. 30, 31. Gal. 5, 22. 23.

[1] i. e. keeping God's commands

[2] al. I cannot master the toils

2 Tim. 2, 9.

[3] al. 'prisons'

Homil. LXXV. been produced from the body, all would have undergone them. For as we cannot escape weariness, and sleep, and hunger, and thirst, since they belong to our nature; so too these, if they were of the same kind, would not allow any one to be exempt from their tyranny; but since many escape them, it is clear that such things are the faults of a careless soul. Let us then put a stop to this, and not accuse the body, but subdue it to the soul, that having it under command, we may enjoy the everlasting good things, through the grace and lovingkindness of our Lord Jesus Christ, to Whom be glory for ever and ever. Amen.

HOMILY LXXVI.

JOHN xiv. 31. xv. 1.

Arise, let us go hence. I am the true Vine, (ye are the branches[1]*,) and My Father is the Husbandman.*

[1] from v. 5.

IGNORANCE makes the soul timid and unmanly, just as instruction in heavenly doctrines makes it great and sublime. For when it has enjoyed no care, it is in a manner timid, not by nature but by will[2]. For when I see the man who once was brave[3], now become a coward, I say that this latter feeling no longer belongs to nature, for what is natural is immutable. Again, when I see those who but now were cowards all at once become daring, I pass the same judgment, and refer all to will. Since even the disciples were very fearful, before they had learned what they ought, and had been deemed worthy of the gift of the Spirit; yet afterwards they became bolder than lions. So Peter, who could not bear the threat of a damsel, was hung with his head downwards, and was scourged, and though he endured ten thousand dangers, would not be silent, but enduring what he endured as though it were a dream, in such a situation spake boldly; but not so before the Crucifixion. Wherefore Christ said, *Arise, let us go hence.* "But why, tell me? Did he not know the hour at which Judas would come upon Him? Or perhaps He feared lest he should come and seize them, and lest the plotters should be upon him before he had furnished his most excellent teaching." Away with the thought! these things are far from His dignity. "If then He did not fear,

[2] προαίρεσιν

[3] al. 'a brave darer'

HOMIL. LXXVI.

why did He remove them, and then after finishing His discourse lead them into a garden known to Judas? And even had Judas come, could He not have blinded their eyes, as He also did when the traitor was not present[1]? Why did He remove them?" He alloweth the disciples a little breathing time. For it was likely that they, as being in a conspicuous place, would tremble and fear, both on account of the time and the place, (for it was the depth of night,) and would not give[2] heed to His words, but would be continually turning about, and imagining that they heard those who were to set upon them; and that more especially when their Master's speech made them expect evil. For, *yet a little while*, He saith, "and I am not with you," and, *the ruler of this world cometh.* Since now when they heard these and the like words they were troubled, as though they should certainly be taken immediately, He leadeth them to another place, in order that thinking themselves in safety, they might listen to Him without fear. For they were about to hear lofty doctrines. Therefore He saith, *Arise, let us go hence.* Then He addeth, and saith[3], *I am the Vine, ye the branches.* What willeth He to imply by the comparison? That the man who gives no heed to His words can have no life, and that the miracles about to take place, would be wrought by the power of Christ. *My Father is the Husbandman.* "How then? Doth the Son need a power[4] working within?" Away with the thought! this example does not signify this. Observe with what exactness He goeth through the comparison. He saith not that the "root" enjoys the care of the Husbandman, but, *the branches.* And the root is brought in in this place for no other purpose, but that they may learn that they can work nothing without His power, and that they ought to be united with Him by faith as the branch with the vine.

[1] al. 'to persons present'

[2] al. and it was not even possible to give.

[3] al. 'having led them away, He saith'

[4] ἐνεργείας

Ver. 2. *Every branch in Me that beareth not fruit the Father[5] taketh away.*

Here He alludeth to the manner of life, shewing that without works it is not possible to be in Him.

And every branch that beareth fruit, He purgeth it[6].

That is, "causeth it to enjoy great care." Yet the root requires care rather than the branches, in being dug about,

[5] *He*, N. T.

[6] *that it may bring forth more fruit*, N. T.

and cleared, yet about this He saith nothing here, but all about the branches. Shewing that He is sufficient to Himself, and that the disciples need much help from the Husbandman, although they be very excellent. Wherefore He saith, *that which beareth fruit, He purgeth it.* The one branch, because it is fruitless, cannot even remain in the Vine, but for the other, because it beareth fruit, He rendereth it more fruitful. This, some one might assert, was said with relation also to the persecutions then coming upon them. For the, *purgeth it*, is "pruneth," which makes the branch bear better. Whence it is shewn, that persecutions rather make men stronger. Then, lest they should ask concerning whom He said these things, and lest He should throw them back into anxiety, He saith,

Ver. 3. *Now ye are clean through the word which I have spoken unto you.*

Seest thou how He introduceth Himself as tending the branches? "I have cleansed you," He saith; yet above He declareth that the Father doth this. But there is no separation[1] between the Father and the Son. "And now your part also must be performed." Then to shew that He did not this as needing their ministry[2], but for their advancement, He addeth,

[1] μέσον

[2] al. 'teaching'

Ver. 4.[a] *As the branch cannot bear fruit of itself except it abide in the vine, so neither can he who abideth not in Me*[3].

[3] *so neither can ye, except ye abide in Me.* N. T.

For that they might not be separated from Him by timidity, He fasteneth and glueth to Himself their souls slackened through fear, and holdeth out to them good hopes for the future. For the root remains, but to be taken away, or to be left, belongs to the branches. Then having urged them on in both ways, by things pleasant and things painful, He requireth first what is to be done on our side.

Ver. 5. *He that abideth in Me, and I in him*[b].

Seest thou that the Son contributeth not less than the Father towards the care of the disciples? The Father purgeth, but He keepeth them in Himself. The abiding in

[a] Ver. 4. *Abide in Me, and I in you. As &c.* N. T.

[b] Ver. 5. *I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.* N. T.

Homil. LXXVI. the root is that which maketh the branches to be fruit-bearing. For that which is not purged, if it remain on the root, bears fruit, though perhaps not so much as it ought; but that which remains not, bears none at all. But still the "purging" also hath been shewn to belong to the Son, and the "abiding in the root," to the Father, Who also begat the Root. Seest thou how all is common[1], both the "purging," and the enjoying the virtue which is from the root?

[1] i.e. to the Father and the Son.

Now it were a great penalty, the being able to do nothing, but He stayeth not the punishment at this point, but carrieth on His discourse farther.

Ver. 6. *He is cast forth*[c], He saith.

No longer enjoying the benefit of the husbandman's hand. *And is withered.* That is, if he had aught of the root, he loses it; if any grace, he is stripped of this, and is bereft of the help and life which proceed from it. And what the end? *He is cast into the fire.* Not such he who abideth with Him. Then He sheweth what it is to "abide," and saith,

Ver. 7. *If My words abide in you*[d].

Seest thou that with reason I said above, that He seek-eth the proof by works? For when He had said, *Whatsoever ye shall ask I will do it*, He added, *If ye love Me, ye will keep*[2] *My commandments.* And here, *If ye abide in Me, and My words abide in you.*

c. 14, 14. 15.

[2] *If ye love Me, keep, &c.* N. T.

Ye shall ask what ye will, and it shall be done unto you.

This He said to shew that they who plotted against Him should be burnt up, but that *they* should bear fruit. Then transferring the fear from them to the others, and shewing that they should be invincible, He saith,

Ver. 8. *Herein is My Father glorified, that ye be My disciples, and bear much fruit.*

Hence He maketh His discourse credible, for if the bearing fruit pertains to the glory of the Father, He will not neglect His own glory. *And ye shall be My disciples.* Seest thou how he that beareth fruit, he is the disciple? But what is, *In this is the Father glorified?* "He rejoiceth when ye abide in Me, when ye bear fruit."

[c] Ver. 6. *If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire and they are burned.* N. T.

[d] *If ye abide in Me, and My words &c.* N. T.

Ver. 9. *As the Father hath loved Me, so have I loved you.* JOHN XV. 9. 10.

Here at length He speaketh in a more human manner, for this, as spoken to men[1], has its peculiar force. Since what a measure of love did He manifest, Who chose to die, Who counted worthy of such honour those who were His slaves, His haters, His open enemies, and led them up to the heavens! "If then I love you, be bold; if it be the glory of My Father that ye bear fruit, imagine nothing ill." Then that He may not make them supine, observe how He braceth them again,

[1] al. 'suitably to a man.'

Continue ye in My love.

"For this ye have the power to do." And how shall this be?

Ver. 10. *If ye keep My commandments, even as I have kept My Father's commandments*[e].

Again, His discourse proceedeth in a human way; for certainly the Lawgiver would not be subject to commandments. Seest thou that here also, as I am always saying, this is declared because of the infirmity of the hearers? For He chiefly speaketh to their suspicions, and by every means sheweth them that they are in safety, and that their enemies are being lost, and that all, whatever they have, they have from the Son, and that, if they shew forth a pure life, none shall ever have the mastery over them. And observe that He discourseth with them in a very authoritative manner, for He said not, "abide in the love of My Father," but, *in Mine;* then, lest they should say, "when Thou hast set us at war with all men, Thou leavest us, and departest," He sheweth that He doth not leave them, but is so joined to them if they will, as the branch in the vine. Then, lest from confidence they should become supine, He saith not that the blessing cannot be removed if they are slackminded. And in order not to refer the action to Himself, and so make them more apt to fall, He saith, *Herein is My Father glorified.* For every where He manifesteth His own and His Father's love towards them. Not the things of the Jews, then, were "glory," but those which they[2] were about to receive. And that they might not say, "we have been driven from the possessions of our fathers, we have been deserted, we have

[2] i. e. the disciples

[e] Ver. 10. *If ye keep, &c. ye shall abide in My love; even as, &c.* N. T. *abide in His love. and*

Homil. LXXVI. become naked, and destitute of all things," "Look," He saith, "on Me. I am loved by the Father, yet still I suffer these things appointed. And so I am not now leaving you because I love you not. For if I am slain, and take not this for a proof of not being loved by the Father, neither ought ye to be troubled. For, if ye continue in My love, these dangers shall not be able to do you any mischief on the score of love.

[3.] Since then love is a thing mighty, and irresistible, not a bare word, let us manifest it by our actions. He reconciled us when we were His enemies, let us, now that we have become His friends, remain so. He led the way, let us at least follow; He loveth us not for His own advantage, (for He needeth nothing,) let us at least love Him for our profit; He loved us being His enemies, let us at least love Him being our friend. At present we do the contrary; for every day God is blasphemed through us, through our plunderings, through our covetousness. And perhaps one of you will say, "Every day thy discourse is about covetousness." Would that I could speak about it every night too; would that I could do so, following you about in the market-place, and at your table; would that both wives, and friends, and children, and domestics, and tillers of the soil, and neighbours, and the very pavement and walls, could ever shout forth this word, that so we might perchance have relaxed a little. For this malady hath seized upon all the world, and occupies the souls of all, and great is the tyranny of Mammon. We have been ransomed by Christ, and are the slaves of gold. We proclaim the sovereignty of the one, and obey the other. Whatever *he* commands we readily obey, and we have refused to know family, or friendship, or nature, or laws, or any thing, for him. No one looks up to Heaven, no one thinks about things to come. But there will be a time, when there will be no profit even in[1] these words. *In the grave*, It saith, *who shall confess to Thee?* Gold is a desirable thing, and procures us much luxury, and makes us to be honoured, but not in like manner as doth Heaven. For from the wealthy man many even turn aside, and hate him, but him who lives virtuously they respect and honour. "But," saith some one,

[1] al. no time for

"the poor man is derided, even though he be virtuous." Not among men, but brutes[1]. Wherefore he ought not so much as to notice them. For if asses were to bray and daws chatter at us, while all wise men commended us, we should not, losing sight of this latter audience, have regard to clamours of the brutes; for like to daws, and worse than asses, are they who admire present things. Moreover, if an earthly king approve thee, thou makest no account of the many, though they all deride thee; but if the Lord of the universe praise thee, seekest thou the good words of beetles and gnats? For this is what these men are, compared with God, or rather not even this, but something viler, if there be aught such. How long do we wallow in the mire? How long do we set sluggards and belly-gods for our judges? They can prove dicers well, drunkards, those who live for the belly, but as for virtue and vice, they cannot imagine so much as a dream. If any one taunt thee because thou hast not skill to draw the channels of the watercourses[f], thou wilt not think it any terrible thing, but wilt even laugh at him who objects to thee ignorance of this kind; and dost thou, when thou desirest to practise virtue, appoint as judges those who know nothing of it? On this account we never reach that art. We commit our case not to the practised, but to the unlearned, and they judge not according to the rules of art, but according to their own ignorance. Wherefore, I exhort you, let us despise the many; or rather let us desire neither praises, nor possessions, nor wealth, nor deem poverty any evil. For poverty is to us a teacher of prudence, and endurance, and all true wisdom. Thus Lazarus lived in poverty, and received a crown; Jacob desired to get bread only; and Joseph was in the extreme of poverty, being not merely a slave, but also a prisoner; and on this account we admire him the more, and we do not so much praise him when he distributed the corn, as when he dwelt in the dungeon; not when he wore the diadem, but when the chain; not when he sate upon the throne, but when he was plotted against and sold[g]. Considering then all these things, and

John xv. 10.

[1] ἀλόγοις

[f] Τοὺς ὀχετοὺς τῶν ἀμαρῶν ἕλκειν. An instance of employment requiring skill and practice. v. Iliad xxi. 257.

[g] Ἐπωλεῖτο. So Morel. Ben. and Mss. Sav. reads ἐπολεμεῖτο, 'was warred against.'

Homil. LXXVI. the crowns twined for us after the conflicts, let us admire not wealth, and honour, and luxury, and power, but poverty, and the chain, and bonds, and endurance in the cause of virtue. For the end of those things is full of troubles and confusion, and their lot is bound up with this present life; but the fruit of these, heaven, and the good things in the heavens, which neither eye hath seen, nor ear heard; which may we all obtain, through the grace and lovingkindness of our Lord Jesus Christ, to Whom be glory for ever. Amen.

HOMILY LXXVII.

JOHN xv. 11, 12.

These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, that ye love one another, as I have loved you.

ALL things good then have their reward, when they arrive at their proper end, but if they be cut off midway, shipwreck ensues. And as a vessel of immense burden, if it reach not the harbour in time, but founder in the midst of the sea, gains nothing from the length of the voyage, but even makes the calamity greater, in proportion as it has endured more toils; so are those souls which fall back when near the end of their labours, and faint in the midst of the struggle. Wherefore Paul said, that glory, and honour, and peace, should meet those who ran their course with patient continuance in well doing. A thing which Christ now effecteth in the case of the disciples. For since He had accepted them, and they rejoiced in Him, and then the sudden coming of the Passion and His sad words were likely to cut short their pleasure; after having conversed with them sufficiently to soothe them, He addeth, *These things have I spoken unto you, that My joy might remain in you, and that your joy might be fulfilled;* that is, "that ye might not be separated from Me, that ye might not cut short your course. Ye were rejoicing in Me, and ye were rejoicing exceedingly, but despondency hath fallen upon you. This then I remove, that joy may come at the last, shewing that your present circumstances are fit cause, not for pain, but for pleasure. I saw you

Rom. 2, 7.

HOMIL. LXXVII.

offended; I despised you not; I said not, 'Why do ye not continue noble?' But I spake to you words which brought comfort with them. And so I wish ever to keep you in the same love. Ye have heard concerning a kingdom, ye rejoiced. In order therefore that your joy might be fulfilled, I have spoken these things unto you." But *this is the commandment, that ye love one another as I have loved you.* Seest thou that the love of God is intertwined with our own, and connected like a sort of chain? Wherefore It sometimes saith that there are two commandments, sometimes only one. For it is not possible that the man who hath taken hold on the first should not possess the second also. For at one time He said, "On this the Law and the Prophets hang[1];" and at another, *Whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets.* And, *Love is the fulfilling of the Law.* Which He saith also here; for if to abide proceeds from love, and love from the keeping of the commandments, and the commandment is that we love one another, then the abiding in God proceeds from love towards each other. And He doth not simply speak of love, but declareth also the manner, *As I have loved you.* Again He sheweth, that His very departure was not of hatred but of love. "So that I ought rather to be admired on this account, for I lay down My life for you[a]." Yet no where doth He say this in these words, but in a former place, by sketching the best shepherd, and here by exhorting them, and by shewing the greatness of His love, and Himself, Who He is. But wherefore doth He every where exalt love? Because this is the mark of the disciples, this the bond of virtue[2]. On this account Paul saith such great things of it, as being a genuine disciple of Christ, and having had experience of it.

[1] *On these two commandments,* &c. Mat. 22, 40. Mat. 7, 12. Rom. 13, 10.

[2] τὸ συγκροτοῦν τὴν ἀρ.

Ver. 14, 15. *Ye are My friends*[3]*—Henceforth I call you not servants, for the servant knoweth not what his lord doeth. Ye are My friends, for*[b] *all things which I have heard of My Father I have made known unto you.*

[3] *if ye do whatsoever I command you,* N. T. c. 16, 12.

How then saith He, *I have many things to tell you, but ye*

[a] Ver. 13. *Greater love hath no man than this, that a man lay down his life for his friends.* N. T.

[b] *But I have called you friends, for* &c. N. T.

cannot bear them now? By the "all" and the "hearing" He sheweth nothing else, but that He uttered nothing alien, but only what was of the Father. And since to speak of secrets appears to be the strongest proof of friendship, "ye have," He saith, "been deemed worthy even of this communion." When however He saith "all," He meaneth, "whatever things it was fit that they should hear." Then He putteth also another sure proof of friendship, no common one. Of what sort was that? JOHN XV. 16. 17.

Ver. 16. *Ye have not chosen Me, but I have chosen you.*

That is, I ran upon your friendship. And He stayed not here, but,

I set you[1], He saith, (that is, "I planted you,") *that ye should go*, (He still useth the metaphor of the vine,) that is, "that ye should extend yourselves;" *and bring forth fruit, and that your fruit should remain.* [1] *ordained*, E.V.

"Now if your fruit remain, much more shall ye. For I have not only loved you," He saith, "but have done you the greatest benefits, by extending your branches through all the world." Seest thou in how many ways He sheweth His love? By telling them things secret, by having in the first instance run to meet their friendship, by granting them the greatest blessings, by suffering for them what then He suffered. After this, He sheweth that He also remaineth continually with those who shall bring forth fruit; for it is needful to enjoy His aid, and so to bear fruit.

That whatsoever ye shall ask of the Father in My Name, He may give it you.

Yet it is the part of the person asked to do the thing asked; but if the Father is asked, how is it that the Son doeth it? It is that thou mayest learn that the Son is not inferior to the Father.

Ver. 17. *These things I command you, that ye love one another.*

That is, "It is not to upbraid, that I tell you that I lay down My life for you, or that I ran to meet you, but in order to lead you into friendship." Then, since the being persecuted and insulted by the many was a grievous and intolerable thing, and enough to humble even a lofty soul, therefore, after having said ten thousand things first, Christ entered

HOMIL. LXXVII. upon this matter[b]. Having first smoothed their minds, He thus proceedeth to these points, shewing that these things too were for their exceeding advantage, as He had also shewn that the others were. For as He had told them that they ought not to grieve, but rather to rejoice, *because I go to the Father*, (since He did this not as deserting but as greatly loving them,) so here also He sheweth that they ought to rejoice, not grieve. And observe how He effecteth this. He said not, "I know that the action is grievous, but bear for My sake, since for My sake also ye suffer," for this reason was not yet sufficient to console them; wherefore letting this pass, He putteth forward another. And what is that? It is that this thing[1] would be a sure proof of their former virtue. "And, on the contrary, ye ought to grieve, not because ye are hated now, but if ye were likely to be loved;" for this He implieth by saying,

[1] i. e. persecution

Ver. 19. *If ye were of the world, the world would love its own*[c].

So that had ye been loved it would be very clear that ye had shewn forth signs of wickedness." Then, when by saying this first, He did not effect his purpose, He goeth on again with the discourse.

Ver. 20. *The servant is not greater than his lord. If they have persecuted Me, they will also persecute you*[d].

He shewed that in this point they would be most His imitators. For while Christ was in the flesh, men had war with Him, but when He was translated, the battle came in the next place upon them. Then because owing to their fewness they were terrified at being about to encounter the attack of so great a multitude, He raiseth their souls by telling them that it was an especial subject of joy that they were hated by them; "For so ye shall share My sufferings. Ye should not therefore be troubled, for ye are not better than I," as I before told you, *The servant is not greater than his lord.* Then there is also a third source of consolation, that the Father also is insulted together with them.

[b] What follows seems to be a commentary on ver. 18. omitted. *If the world hate you, ye know that it hated Me before it hated you.*

[c] *But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.* N. T.

[d] Ver. 20. *Remember the word that I said unto you, The servant*, &c. adding, *If they have kept My saying, they will keep yours also.* N. T.

Ver. 21. *But all these things will they do unto you for My Name's sake, because they know not Him that sent Me.*

That is, "they insult Him also." Besides this, depriving those others of excuse, and putting also another source of comfort, He saith,

Ver. 22. *If I had not come and spoken unto them, they had not had sin*[f].

Shewing that they shall do unjustly both what they do against Him and against them. "Why then didst Thou[1] bring us into such calamities? Didst Thou not foreknow the wars, the hatred?" Therefore again He saith,

[1] al. 'did He'

Ver. 23. *He that hateth Me, hateth My Father also.*

From this also proclaiming beforehand no small punishment against them. For, since they continually pretended that they persecuted Him on account of the Father, to deprive them of this excuse He spake these words. "They have no excuse. I gave them the teaching which is by words, that by works I added, according to the Law of Moses, who bade all men obey one speaking and doing such things, when he should both lead to piety, and exhibit the greatest miracles[g]." And He spake not simply of "signs," but,

Ver. 24. *Which none other man did*[h].

And of this they themselves are witnesses, speaking in this way; *It was never so seen in Israel;* and, *Since the world began was it not heard that any man opened the eyes of one that was born blind;* and the matter of Lazarus was of the same kind, and all the other acts the same, and the mode of wonder-working new, and all beyond[2] thought. "Why then," saith one, "do they persecute both Thee and us?" *Because ye are not of the world. If ye were of the world, the world would love its own.* He first remindeth them of the words which He spake also to His own brethren; but there He spake more by way of a reflection[3], lest He should offend them, while here, on the contrary, He revealed all. "And how is it clear that it is on this account that we are hated?" "From what was done to Me. For, tell Me, which

Matt. 9, 33. c. 9, 32.

[2] Ben. 'new and beyond'

v 19.

c. 7, 7.

[3] ἠθικώτερον

[f] *but now they have no cloke for their sin.* N. T.

[g] Implied in Deut. xiii. where it is written, that the prophet or dreamer who teaches idolatry is *not* to be followed.

[h] Ver. 24. *If I had not done among them the works that none other man did, they had not had sin; but now have they both seen and hated both Me and My Father.* N. T.

Homil. LXXVII. of My words or deeds could they lay hold on, that they would not receive Me?" Then since the thing would be astounding to us, He telleth the cause; that is, their wickedness. And He stayeth not here either, but introduceth the Prophet, shewing him proclaiming before of old time, and saying, that,

Ps. 35, 19; and 69, 4.

Ver. 25. *They hated Me without a cause*[1].

Which Paul doth also. For when many wondered how that the Jews believed not, he brings in Prophets foretelling it of old, and declaring the cause; that their wickedness and pride were the cause of their unbelief. "Well then; if they kept not Thy saying, neither will they keep ours; if they persecuted Thee, therefore they will persecute us also; if they saw signs, such as none other man wrought; if they heard words such as none other spake, and profited nothing; if they hate Thy Father and Thee with Him, wherefore," saith one, "hast Thou sent us in among them? How after this shall we be worthy of belief? which of our kindred will give heed to us?" That they may not therefore be troubled by such thoughts, see what sort of comfort He addeth. [3.]

Ver. 26, 27. *When the Comforter is come, Whom I will send unto you from the Father, even the Spirit of Truth, Which proceedeth from the Father, He shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning.*

"He shall be worthy of belief, for He is the Spirit of Truth." On this account He called It not "Holy Spirit," but *Spirit of Truth*. But the, *proceedeth from the Father*, sheweth that He[1] knoweth all things exactly, as Christ also saith of Himself, that *I know whence I come and whither I go*, speaking in that place also concerning truth. *Whom I will send.* Behold, it is no longer the Father alone, but the Son also Who sendeth. "And ye too," He saith, "have a right to be believed, who have been with Me, who have not heard from others." Indeed, the Apostles confidently rely on this circumstance, saying, *We who did eat and drink with Him.* And to shew that this was not merely said to please, the Spirit beareth witness to the words spoken.

i. e. the Holy Ghost.

c. 8, 14.

Acts 10, 41.

ib. v. 44.

[1] Ver. 25. *But that the word might be fulfilled that is written in their law,* They, &c. N. T.

Ch. xvi. ver. 1. *These things have I spoken unto you, that ye should not be offended.* JOHN XVI. 1—4.

That is, "when ye see many disbelieve, and yourselves ill-treated."

Ver. 2. *They shall put you out of the synagogues.*

(For *the Jews had already agreed, that if any one should confess Christ, he should be put out of the synagogues.*) c. 9, 22.

Yea, the time cometh, that whosoever killeth you will think that he doeth God service.

"They shall so seek after[1] your murder, as of an action pious and pleasing to God." Then again He addeth the consolation, [1] al. 'think of'

Ver. 3. *And these things will they do*[2], *because they have not known the Father, nor Me.* [2] *do unto you*, N. T.

"It is sufficient for your comfort that ye endure these things for My sake, and the Father's." Here He reminded them of the blessedness of which He spake at the beginning, *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven.* Matt. 5, 11. 12.

Ver. 4. *These things have I told you, that when the time shall come, ye may remember them*[k].

"So, judging from these words, deem the rest also trustworthy. For ye will not be able to say, that I flatteringly told you only those things which would please you, nor that the words were words of deceit; for one who intended to deceive, would not have told you beforehand of matters likely to turn you away. I have therefore told you before, that these things might not fall upon you unexpectedly, and trouble you; and for another reason besides, that ye might not say, that I did not foreknow that these things would be. Remember then that I have told you." And indeed the heathen always covered their persecutions of them by a pretence of their wickedness, driving them out as corrupters; but this did not trouble the disciples who had heard beforehand, and knew for what they suffered. The cause of what took place was sufficient to rouse their courage. Therefore He every where handleth this, saying, "they have not known

[k] *may remember that I told you of them.* N. T.

Homil. LXXVII. Me;" and, "for My sake they shall do it;" and, "for My Name's sake, and for the Father's sake;" and, "I suffered first;" and, "from no just cause they dare these things."

[4.] Let us too consider these things in our temptations, when we suffer any thing from wicked men, *looking to the Beginner*[1] *and Finisher of our faith*, and considering that it is by wicked men, and that it is for virtue's sake, and for His sake. For if we reflect on these things, all will be most easy and tolerable. Since if one suffering for those he loves is even proud of it, what feeling of things dreadful will he have who suffers for the sake of God? For if He, for our sake, called that shameful thing, the Cross, "glory," much more ought we to be thus disposed. And if we can so despise sufferings, much more shall we able to despise riches, and covetousness. We ought then, when about to endure any thing unpleasant, to think not of the toils but of the crowns; for as merchants take into account not the seas only, but also the profits, so ought we to reckon on heaven and confidence towards God. And if the getting more seem a pleasant thing, think that Christ willeth it not, and straightway it will appear displeasing. And if it be grievous to you to give to the poor, stay not your reckoning at the expense, but straightway transport your thoughts to the harvest which results from the sowing; and when it is hard to despise the love of a strange woman, think of the crown which comes after the struggle, and thou shalt easily bear the struggle. For if fear diverts a man from unseemly things, much more should the love of Christ. Difficult is virtue; but let us cast around her form the greatness of the promise of things to come. Indeed those who are virtuous, even apart from these promises, see her beautiful in herself, and on this account go after her, and work because it seems good to God, not for hire; and they think it a great thing to be sober-minded, not in order that they may not be punished, but because God hath commanded it. But if any one is too weak for this, let him think of the prizes. So let us do in respect of alms-doing, let us pity our fellow men, let us not, I entreat[2], neglect them when perishing with hunger. How can it be otherwise than an unseemly thing, that we should sit at the table laughing and enjoying ourselves,

Heb. 12, 2.

[1] ἀρχηγὸν, so rendered in margin of E. V.

c. 13, 31.

[2] al. 'nor let us.'

and when we hear others wailing as they pass through the street, should not even turn at their cries, but be wroth with them, and call them "cheat?" "What meanest thou, man? Doth any one plan a cheat for a single loaf of bread?" "Yes," saith some one. Then in this case above all let him be pitied; in this case above all let him be delivered from his need. Or if thou art not minded to give, do not insult either; if thou wilt not save the wreck, do not thrust it into the gulf. For consider, when thou thrustest away the poor man who comes to thee, who thou wilt be when thou callest upon God. *With what measure ye mete, it shall be measured to you again.* Consider how he departs, crushed, bowed down, lamenting; besides his poverty having received also the blow from your insolence. For if ye count the begging a curse, think what a tempest it makes, begging to get nothing, but to go away insulted. How long shall we be like wild beasts, and know not nature itself through greediness? Many groan at these words; but I desire them not now, but always, to have this feeling of compassion. Think, I pray you, of that day when we shall stand before the judgment-seat of Christ, when we shall beg for mercy, and Christ, bringing them forward, shall say, "For the sake of a single loaf, of a single obol, so great a surge did ye raise in these souls!" What shall we reply? What defence shall we make? To shew that He will bring them forward, hear what He saith; *Inasmuch as ye did it not to one of these, ye did it not to Me.* They will no more say any thing to us, but God on their behalf will upbraid us. Since the rich man saw Lazarus too[1], and Lazarus said nothing to him, but Abraham spake for him; and thus it will be in the case of the poor who are now despised by us. We shall not see them stretching out their hands in pitiful state, but being in rest; and we shall take the state which was theirs (and would that it were that state only, and not one much more grievous) as a punishment. For neither did the rich man desire to be filled with crumbs *there*, but was scorched and tormented sharply, and was told, *Thou in thy lifetime received st thy good things, and likewise Lazarus evil things.* Let us not then deem wealth any great thing; it will help us on our way to punishment, if we take not heed, just as, if

John XVI. 4.

Matt. 7, 2.

Mat. 25, 45.

[1] i. e. as well as Abraham.

Luke 16, 25.

Homil. LXXVII. we take heed, poverty also becomes to us an addition of enjoyment and rest. For we both put off our sins if we bear it with thankfulness, and gain great boldness before God.

[5.] Let us then not be ever seeking security here, in order that we may enjoy security there; but let us accept the labours which are in behalf of virtue, and cut off superfluities, and seek nothing more than we need, and spend all our substance on those who want. Since what excuse can we have, when God promiseth heaven to us, and we will not even give Him bread? when He indeed for thee maketh the sun to rise, and supplieth all the ministry of the Creation, but thou dost not even give Him a garment, nor allow Him to share thy roof? But why speak I of sun and moon? He hath set His Body before thee, He hath given thee His Precious Blood; and dost thou not even impart to Him of thy cup? But hast thou done so for once? This is not mercy; as long as, having the means, thou helpest not, thou hast not yet fulfilled the whole duty. Thus the virgins who had the lamps, had oil, but not in abundance. Why, thou oughtest, even didst thou give from thine own, not to be so miserly, but now when thou givest what is thy Lord's, why countest thou every little? Will ye that I tell you the cause of this inhumanity? When men get together their wealth through greediness, these same are slow to give alms; for one who has learnt so to gain, knows not how to spend. For how can a man prepared for rapine adapt himself to its contrary? He who takes from others, how shall he be able to give up his own to another? A dog accustomed to feed on flesh cannot guard the flock; therefore the shepherds kill such. That this be not our fate, let us refrain from such feasting. For these men too feed on flesh, when they bring on death by hunger. Seest thou not how God hath allowed to us all things in common? If amid riches He hath suffered men to be poor, it is for the consolation of the rich, that they may be able by shewing mercy towards them to put off their sins. But thou even in this hast been cruel and inhuman; whence it is evident, that if thou hadst received this same power in greater things, thou wouldest have committed ten thousand murders, and wouldest have debarred men from light, and from life alto-

gether[1]. That this might not take place, necessity hath cut short insatiableness in such matters.

JOHN XVI. 4.

[1] lit. 'all life.'

If ye are pained when ye hear these things, much more I when I see them taking place. How long shalt thou be rich, and that man poor? Till evening, but no farther; for so short is life, and all things so near their end[2], and all things henceforth so stand at the door, that the whole must be deemed but a little hour. What need hast thou of bursting[3] storehouses, of a multitude of domestics and house-keepers? Why hast thou not ten thousand proclaimers of thy almsdoing? The storehouse utters no voice, yet will it bring upon thee many robbers; but the storehouses of the poor will go up to God Himself, and will make thy present life sweet, and put away all thy sins, and thou shalt gain glory from God, and honour from men. Why then grudgest thou thyself such good things? For thou wilt not do so much good to the poor, as to thyself, when thou benefitest them. Thou wilt right their present state; but for thyself thou wilt lay up beforehand the glory and confidence which shall be hereafter. And this may we all obtain, by the grace and lovingkindness of our Lord Jesus Christ, to Whom with the Father and the Holy Ghost be the glory and the might for ever. Amen.

[2] Ben. omits 'all things so near their end'

[3] ἐρευγομένων

HOMILY LXXVIII.

JOHN xvi. —6.

These things I said not unto you at the beginning, because I was with you. But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart.

GREAT is the tyranny of despondency, and much courage do we need so as to stand manfully against the feeling, and after gathering from it what is useful, to let the superfluous go. It hath somewhat useful; for when we ourselves or others sin, then only is it good to grieve; but when we fall into human vicissitudes, then despondency is useless. And now when it has overthrown the disciples who were not yet perfect, see how Christ raiseth them again by His rebuke. They who before this had asked Him ten thousand questions, (for Peter said, *Whither goest Thou?* and Thomas, *We know not whither Thou goest, and how can we know the way?* and Philip, *Shew us Thy Father;*) these men, I say, now hearing, *they will put you out of the synagogues*, and "will hate you," and *whosoever killeth you will think that he doeth God service*, were so cast down as to be struck dumb, so that they spake nothing to Him. This then He maketh a reproach to them, and saith, *These things I said not unto you at the beginning, because I was with you; but now I go unto Him that sent Me, and none of you asketh Me, Whither goest Thou? but because I have said these things*

c. 13, 36. c. 14, 5. and 8.

unto you, sorrow hath filled your heart. For a dreadful thing is immoderate sorrow, dreadful, and effective of death. Wherefore Paul said, *Lest perhaps such a one should be swallowed up by overmuch sorrow.* JOHN XVI. 4—6. 2 Cor. 2, 7.

And these things, saith He, *I told you not at the beginning.* Why did He not tell them at the beginning? That none might say that He spake guessing from the ordinary course of events. And why did He enter on a matter of such unpleasantness? "I knew these things," He saith, "from the beginning, and spake not of them; not because I did not know them, but *because I was with you.*" And this again was spoken after a human manner, as though He had said, "Because ye were in safety, and it was in your power to question Me when ye would, and all the storm blew upon Me, and it was superfluous to tell you these things at the beginning." "But did He not tell them this? Did He not call the twelve, and say unto them, *Ye shall be brought before governors and kings for My sake,* and, *they shall scourge you in the synagogues?* How then saith He, *I told you not at the beginning?*" Because He had proclaimed before the scourgings and bringing before princes, still not that their death should appear so desirable that the action should even be deemed a service to God. For this more than any thing was suited to terrify them, that they were to be judged as impious and corrupters. This too may be said, that in that place He spake of what they should suffer from the Gentiles, but here He hath added in a stronger way the acts of the Jews also, and told them that it was at their doors. Mat. 10, 18. 17.

But now I go to Him that sent Me, and no man of you saith, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart. It was no slight comfort to them to learn that He knew the excess of their despondency. For they were beside themselves from the anguish caused by their being left by Him, and from their awaiting the terrible things which were to come, since they knew not whether they should be able to bear them manfully. "Why then after this did He not tell them that they had been vouchsafed the Spirit?" That thou mightest learn that they were exceedingly virtuous. For if, when they had not yet been vouchsafed the Spirit,

Homil. LXXVIII

they started not back, though overwhelmed with sorrow, consider what sort of men they were likely to be after having enjoyed the grace[1]. If they had heard this at that time, and so had endured, we should have attributed the whole to the Spirit, but now it is entirely the fruit of their own state of mind, it is a clear manifestation of their love for Christ, who applieth a touchstone to their mind as yet defenceless.

[1] or, 'gift.'

Ver. 7. *But I tell you the truth*[a].

Observe how He consoleth them again. "I speak not," He saith, "to please you, and although you be grieved ten thousand fold, yet must ye hear what is for your good; it is indeed to your liking that I should be with you, but what is expedient for you is different. And it is the part of one caring for others, not to be over gentle with his friends in matters which concern their interests, or to lead them away from what is good for them.

For if I go not away, the Comforter will not come[2].

[2] *come unto you.* N. T.

What here say those who hold not the fitting opinion concerning the Spirit? Is it "expedient" that the master depart, and the servant come? Seest thou how great is the honour of the Spirit?

But if I depart, I will send Him unto you. And what the gain?

Ver. 8. *He, when He is come, will reprove*[3] *the world*[b].

[3] or, 'convince.'

That is, "they shall not do these things unpunished if He come. For indeed, the things that have been already done, are sufficient to stop their mouths; but when these things are also done by Him, when doctrines are more perfect and miracles greater, much more shall they be condemned when they see such things done in My Name, which make the proof of the Resurrection more certain. For now they are able to say, 'this is the carpenter's son, whose father and mother we know;' but when they see the bands of death loosed, wickedness cast out, natural lameness straightened, devils expelled, abundant supply of the Spirit, and all this effected by My being called on, what will they say? The Father hath borne witness of Me, and the Spirit will bear witness also." Yet He bare witness at the begin-

[a] *The truth; it is expedient for you that I go away.* N. T.

[b] *Will reprove the world of sin, and of righteousness, and of judgment.* N. T.

ning. Yea, and shall also do it now. But the, *will convince,* JOHN XVI. 9—12. [2.]

Ver. 9. *Of sin*[c].

This meaneth, "will cut off all their excuses, and shew that they have transgressed unpardonably."

Ver. 10. *Of righteousness, because I go to the*[1] *Father, and ye see Me no more.* [1] *My,* N. T.

That is, "I have exhibited a blameless[2] life, and this is the proof, that, *I go to the Father.*" For since they continually urged this against Him, that He was not from God, and therefore called Him a sinner and transgressor, He saith, that the Spirit shall take from them this excuse also. "For if My being deemed not to be from God, sheweth Me to be a transgressor, when the Spirit shall have shewn that I am gone thither, not merely for a season, but to abide there, (for the, *Ye see Me no more,* is the expression of one declaring this,) what will they say then?" Observe how by these two things, their evil suspicion is removed; since neither doth working miracles belong to a sinner, (for a sinner cannot work them,) nor doth the being with God continually belong to a sinner. "So that ye can[3] no longer say, that 'this man is a sinner,' that 'this man is not from God.'" [2] ἄλημπτον. [3] al. 'he can.'

Ver. 11. *Of judgment, because the prince of this world is judged.*

Here again He mooteth the argument concerning righteousness, that He had overthrown His opponent. Now had He been a sinner, He could not have overthrown him; a thing which not even any just man had been strong enough to do. "But that he hath been condemned through Me, they shall know who trample on him hereafter, and who clearly know My Resurrection, which is the mark of Him Who condemneth him. For he was not able to hold Me. And whereas they said that I had a devil, and that I was a deceiver, these things also shall hereafter appear to be false[4]; for I could not have prevailed against him, had I been subject to sin; but now he is condemned and cast out. [4] ἔωλα, lit. 'stale.'

Ver. 12. *I have yet many things to say unto you, but ye cannot bear them now.*

[c] *Of sin, because they believe not in Me.* N. T.

Homil. LXXVIII. "Therefore it is expedient for you that I depart, if ye then will bear them when I am departed." "And what hath come to pass? Is the Spirit greater than Thou, that now indeed we bear not, but It will fit us to bear? Is It working more powerful and more perfect?" "Not so; for He too shall speak My words." Wherefore He saith,

Ver. 13—15. [d]*He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will shew you things to come. He shall glorify Me; for He shall receive of Mine, and shall shew it unto you. All things that the Father hath are Mine*[e].

c. 14,26. For since He had told them, that "*He shall teach you, and bring to your remembrance*, and shall comfort you in
v. 7. your afflictions," (which He Himself did not,) and that *it is expedient for you that I should depart*, and that He should
v. 12. come," and, "*now ye are not able to bear*, but then ye shall
v. 13. be able," and, that *He shall lead you into all truth;* lest hearing these things they should suppose the Spirit to be the greater, and so fall into an extreme opinion of impiety, therefore He saith, *He shall receive of Mine*, that is, "whatsoever things I have told you, He shall also tell you." When He saith, *He shall speak nothing of Himself*, He meaneth, "nothing contrary, nothing of His own opposed to My
c. 14,10. words." As then in saying respecting Himself, *I speak not of Myself*, He meaneth that He speaketh nothing beside what the Father saith, nothing of His own against Him, or differing from Him, so also with respect to the Spirit. But the, *of Mine*, meaneth, "of what I know," "of My own knowledge;" "for the knowledge of Me and of the Spirit is one."

And He will tell you things to come. He excited their
[1] λίχνον minds, for the race of man is for nothing so greedy[1], as for learning the future. This, for instance, they continually asked Him, "Whither goest Thou?" "Which is the way?" To free them therefore from this anxiety, He saith, "He shall foretell you all things, so that ye shall not meet with them without warning.

[d] Ver. 13. *Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth; for He shall not speak, &c.* N. T.

[e] *are Mine, therefore said I, that He shall take of Mine, and shall shew it unto you.* N. T.

He shall glorify Me. How? "In My name He shall grant His inward workings." For since at the coming of the Spirit they were about to do greater miracles, therefore, again introducing the Equality of Honour, He saith, *He shall glorify Me.* JOHN XVI. 14, 15.

What meaneth He by, *all truth?* for this also He testifieth of Him, that "He shall guide us into all truth." Because He was clothed with the flesh, and because He would not seem to speak concerning Himself, and because they did not yet know clearly concerning the Resurrection, and were too imperfect, and also because of the Jews, that they might not think they were punishing Him as a transgressor; therefore He spake no great thing continually, nor plainly drew them away from the Law. But when the disciples were cut off from them[1], and were for the future without; and when many were about to believe, and to be released from their sins; and when there were others who spake of Him, He with good reason spake not great things concerning Himself. "So that it proceeded not from ignorance of Mine," He saith, "that I told you not what I should have told you, but from the infirmity of the hearers." On this account having said, *He shall lead you into all truth,* He added, *He shall not speak of Himself.* For to shew that the Spirit needeth not teaching, hear Paul saying, *So also the things of God knoweth no man, but the Spirit of God.* "As then the spirit of man, not learning from another, knoweth; so also the Holy Spirit *shall receive of Mine,*" that is, "shall speak in unison with what is Mine." v. 13. [1] i.e. the Jews 1 Cor. 2, 11.

All things that the Father hath are Mine. "Since then those things are Mine, and He shall speak from the things of the Father, He shall speak from Mine."

[3.] "But why did not the Spirit come before He departed?" Because the curse not having yet been taken away, sin not yet loosed, but all being yet subject to vengeance, He could not come. "It is necessary then," saith He, "that the enmity be put away, that we be reconciled to God, and then receive that Gift." But why saith He, *I will send Him?* It meaneth, "I will prepare you beforehand to receive Him." For, how can that which Is every where, be "sent?" Besides, He also sheweth the v. 7.

HOMIL. LXXVIII.

distinction of the Persons. On these two accounts He thus speaketh; and also, since they were hardly to be drawn away from Himself, exhorting them to hold fast to the Spirit, and in order that they might cherish It. For He Himself was able to have wrought these things, but He concedeth to the Spirit[1] the working of miracles[2], on this account, that they might understand His[3] dignity. For as the Father could have brought into being things which are, yet the Son did so, that we might understand His power, so also is it in this case. On this account He Himself was made Flesh, reserving the inward working[4] for the Spirit, shutting up the mouths of those who take the argument of His ineffable love for an occasion of impiety. For when they say that the Son was made flesh because He was inferior to the Father, we will reply to them, "what then will ye say of the Spirit?" He took not the flesh, and yet certainly on this account ye will not call Him greater than the Son, nor the Son inferior to Him. Therefore, in the case of Baptism also the Trinity is included. The Father is able to effect the whole, as is the Son, and the Holy Ghost; yet, since concerning the Father no man doubts, but the doubt was concerning the Son, and the Holy Ghost, They are included in the rite, that by Their community in supplying those unspeakable blessings, we may also fully learn Their community in dignity. For that both the Son is able by Himself to do that which in the case of Baptism[f] He is able to do with the Father, and the Holy Ghost the same, hear these things said plainly. For to the Jews He said, *That ye may know that the Son of Man hath power on earth to forgive sins;* and again, *That ye may become children of light:* and, *I give to them eternal life.* Then after this, *That they might have life, and might have it more abundantly.* Now let us see the Spirit also performing the same thing. Where can we see it? *But the manifestation of the Spirit,* It saith, *is given to every man to profit withal;* He then that giveth these things, much more remitteth sins. And again, *It is the Spirit that quickeneth;* and, *Shall quicken you*[5] *by His Spirit Which dwelleth in you;* and, *The Spirit is Life because of righteousness;* and, *If ye are led*

[1] ἐκείνῳ.
[2] al. 'concedeth that It should work, &c.'
[3] i. e. the Spirit's.
[4] al. 'nobleness.'

Mark 2, 10.
c. 12, 36.
c. 10, 28.
c. 10, 10.
1 Cor. 12, 7.
c. 6, 63.
Rom. 8, 11.
[5] *your mortal bodies,* N. T. ib. v. 10.
Gal. 5, 18.

[f] al. 'upon the Throne,' (βήματος).

by the Spirit, ye are not under the Law. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption. All the wonders too which they then wrought, they wrought at the coming of the Spirit. And Paul writing to the Corinthians, said, *But ye have been washed, but ye have been sanctified in the name of our Lord Jesus Christ*[1], *and by the Spirit of our God.* Since then they had heard many things of the Father, and had seen the Son work many things, but as yet knew nothing clearly of the Spirit, that Spirit doeth miracles, and bringeth in the perfect knowledge. But (as I said before) that He may not thence be supposed to be greater, on this account Christ saith, *Whatsoever He shall hear, that shall He speak; and He will shew you things to come.* Since, if this be not so, how could it be otherwise than absurd, if He was about to hear then, and on account of those who were being made disciples? For according to you[2], He would not even then know, except on account of those who were about to hear. What could be more unlawful than this saying? Besides, what would He have to hear? Did He not speak[3] all these things by the Prophets? For if He was about to teach concerning the dissolution of the Law, it had been spoken of: if concerning Christ, His Divinity and the Dispensation, these had been spoken of also. What could He say more clearly after this?

JOHN XVI. 15. Rom. 8, 15. 1 Cor. 6, 11.

[1] *Lord Jesus*, N. T.

[2] i. e. heretical objectors

[3] al. 'foretel'

And shall shew you things to come. Here most of all Christ sheweth His[4] Dignity, for to foretell things to come is especially the property of God. Now if He[5] also learn this from others, He will have nothing more than the Prophets, but here Christ declareth a knowledge brought into exact accordance with God, that it is impossible that He should speak any thing else. But the, *shall receive of Mine*, meaneth, "shall receive, either of the grace[6] which came into My Flesh, or of the knowledge which I also have, not as needing it, nor as learning it from another, but because it is One and the same." "And wherefore spake He thus, and not otherwise?" Because they understand not yet the word concerning the Spirit, wherefore He provideth for one thing only, that the Spirit should be believed and received by them, and that they should not be offended. For since He

[4] i. e. the Spirit's

[5] Gr. 'It'

[6] χαρίσματος

Homil. LXXVIII. Mat. 23, 10.

had said, *One is your Teacher, even Christ*, that they might not deem that they should disobey Him in obeying the Spirit, He saith, "His teaching and Mine are One; of what I should have taught, of those things shall He also speak. Do not suppose His words are other than Mine, for those words are Mine, and confirm My opinion[1]. For One is the will of the Father, and of the Son, and of the Holy Ghost." Thus also He willeth us to be, when He saith, *That they may be one, as Thou and I are one*[2].

[1] or, 'maintain my glory.' c. 17, 11.

[2] '*as We*' N. T.

[4.] There is nothing equal to unanimity and concord; for so one is manifold. If two or ten are of one mind, the one is one no longer, but each one is multiplied tenfold, and thou wilt find the one in the ten, and the ten in the one; and if they have an enemy, he who attacks the one, as having attacked the ten, is vanquished; for he is the mark not for one, but for ten opponents[3]. Is one in want? No, he is not in want, for he is wealthy in his greater part, that is, in the nine; and the needy part, the lesser, is concealed by the wealthy part, the greater. Each of these hath twenty hands, twenty eyes, and as many feet. For he sees not with his own eyes alone, but with those of others; he walks[4] not with his own feet alone, but with those of others; he works not with his own hands alone, but with theirs. He hath ten souls, for not only doth he take thought for himself, but those souls also for him. And if they be made a hundred, it will still be the same, and their power will be extended. Seest thou the excess of love, how it makes the one both irresistible and manifold, how one can even be in many places, the same both in Persia and in Rome, and that what nature cannot do, love can? for one part of him will be here, and one there, or rather he will be wholly here and wholly there. If then he have a thousand or two thousand friends, consider again whither his power will extend. Seest thou what an increase giving thing is love? for the wonderful thing is this, its making one a thousand. Why then do we not acquire this power and place ourselves in safety? This is better than all power or riches[5], this is more than health, than light itself, it is the groundwork of good courage. How long do we set our love on one or two? Consider also the action in the contrary way. Suppose a man without a

[3] or, 'edges,' στομάτων

[4] al. 'bears'

[5] al. 'than all riches'

friend, a mark of the utmost folly, (for a fool will say, "I have no friend,") what sort of life will such a one lead? For though he be infinitely rich, in plenty and luxury, possessed of ten thousand good things, yet is he desolate and bare of all. But in the case of friends not so; though they be poor men, yet are they better provided than the wealthy; and the things which a man undertakes not to say for himself, a friend will say for him, and whatever gratifications he is not able to procure for himself, he will be enabled to obtain by means of another, and much more; and it will be to us the groundwork of all enjoyment and safety, since one who is guarded by so many spearmen cannot suffer harm. For the king's body guards are not equal in their strictness to these. The one perform their watch through compulsion and fear, the others through kindness and love; and love is far mightier than fear. The king fears his own guards; the friend is more confident in them than in himself, and by reason of them fears none of those that plot against him. Let us then engage in this traffic; the poor man, that he may have consolation in his poverty; the rich, that he may possess his wealth in safety; the ruler, that he may rule with safety[g]; the ruled, that he may have benevolent rulers. This is the source of kindness, this the groundwork of gentleness; since even among beasts, those are the most fierce and untameable which are not gregarious. For this cause we dwell in cities, and have public places, that we may converse with one another. This also Paul commanded, saying, *Not forsaking the assembling of ourselves together;* for no evil is so great as solitariness, and the state which is without compact and intercourse. "What then," saith some one, "of the solitaries, and of those who have occupied the summits of the mountains?" That neither are they without friends; they have indeed fled from the turmoil of common life, but they have many of one soul with them, and closely bound together one to another; and they have retired that they might rightly accomplish this thing[1]. For since the rivalry of business causes many disputes, therefore, removing from among men, they cultivate[2] love with much

John XVI. 15.

Heb. 10, 25.

[1] i. e. might perfect love.

[2] γεωργοῦσι, lit. 'till.'

[g] Sav. edition has, ἵνα μετὰ ἀσφαλείας ἀσφαλείᾳ ἀρχῇ, which seems to be an error of the press.

HOMIL. LXXVIII.

exactness. "But how," saith some one, "if a man be alone can he have ten thousand friends?" I, for my part, desire, if it be possible, that men should know how to dwell one with another; but for the present let the properties of friendship remain unshaken[h]. For it is not place which makes friends. They, for instance, have many who admire them; now these would not have admired had they not loved them. Again, they pray for all the world, which is the greatest proof of friendship. For this cause we salute one another at the Mysteries, that being many we may become one; and in the case of the uninitiated[1], we make our prayers common, supplicating for the sick, and for the produce of the world, for land and sea. Seest thou all the power of love? in the prayers, in the Mysteries, in the exhortations? This is that which causeth all good things. If we hold carefully to this, we shall both rightly dispense things present, and also obtain the Kingdom; which may we all obtain through the grace and lovingkindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost, be glory, for ever and ever. Amen.

[1] i. e. non-communicants.

[h] i. e. the objection does not shake my argument.

HOMILY LXXIX.

JOHN xvi. 16, 17.

A little while, and ye shall not see[1] *Me: and again, a little while, and ye shall see Me, because I go to the Father. Then said some of His disciples among themselves, What is this that He saith?* [And what follows[a].]

[1] al. 'ye no longer see'

NOTHING is wont so to cast down the soul that is anguished and possessed by deep despondency, as when words which cause pain are continually dwelt upon. Why then did Christ, after saying, *I go*, and, *Hereafter I will not speak with you*, continually dwell on the same subject, saying, *A little while, and ye shall not see Me, because I go to Him that sent Me*[2]*?* When He had recovered them by His words concerning the Spirit, He again casteth down their courage. Wherefore doth He this? He testeth their feelings, and rendereth them more proved, and well accustometh them by hearing sad things, manfully to bear separation from Him; for they who had practised this when spoken of in words, were likely in actions also easily to bear it afterwards. And if one enquire closely, this very thing is a consolation[3], the saying that, *I go to the Father.* For it is the expression of One, Who declaring that He shall not perish, but that His end is a kind of translation. He addeth too another consolation; for He saith not merely, *A little while, and ye shall not see Me*, but also, *A little while, and ye shall see*

[2] *to the Father*, N. T.

[3] al. is of consolation.

[a] Part of v. 17. and v. 18. *A little while, and ye shall not see Me: and again, a little while, and ye shall see Me: and, Because I go to the Father? They said therefore, What is this that He saith, A little while? we cannot tell what He saith.*

HOMIL. LXXIX.

Me; shewing that He will both come to them again, and that their separation would be but for a little while, and His presence with them continual. This, however, they did not understand. Whence one may with reason wonder how, after having often heard these things, they doubt, as though they had heard nothing. How then is it that they did not understand? It was either through grief, as I suppose, for that drove what was said from their understanding; or through the obscurity of the words. Because He seemed to them to set forth two contraries, which were not contrary. "If," saith one of them, "we shall see Thee, whither goest Thou? And if Thou goest, how shall we see Thee?" Therefore they say, *We cannot tell what He saith.* That He was about to depart, they knew; but they knew not that He would shortly come to them. On which account He rebuketh them, because they did not understand His saying. For, desiring to infix in[1] them the doctrine concerning His death, what saith He?

[1] al. 'to strike into'

Ver. 20.[b] *Verily, verily, I say unto you, That ye shall weep and lament*—which belonged to the Death and the Cross—*but the world shall rejoice.*

Because by reason of their not desiring His death, they quickly ran into the belief that He would not die, and then when they heard that He would die, cast about, not knowing what that "little" meant, He saith, "Ye shall mourn and lament."

But your sorrow shall be turned into joy[2].

[2] *And ye shall be sorrowful, but &c.* N. T.

Then having shewn that after grief comes joy, and that grief gendereth joy, and that grief is short, but the pleasure endless, He passeth to a common[3] example; and what saith He?

[3] lit. 'worldly'

Ver. 21. *A woman when she is in travail hath sorrow*[c].

And He hath used a comparison which the Prophets also use continually, likening despondencies to the exceeding pains of childbirth. But what He saith is of this kind:

[b] Ver. 19. omitted. *Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me?* N. T.

[c] *hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.* N. T.

"Travail pains shall lay hold on you, but the pang of child-birth is the cause of joy;" both confirming His words relative to the Resurrection, and shewing that the departing hence is like passing from the womb into the light of day. As though He had said, "Marvel not that I bring you to your advantage through such sorrow, since even a mother to become a mother, passeth in like manner through pain." Here also He implieth something mystical, that He hath loosened the travail pangs of death, and caused a new man to be born of them[1]. And He said not, that the pain shall pass away only, but, "she doth not even remember it," so great is the joy which succeedeth; so also shall it be with the Saints. And yet the woman doth not rejoice because "a man hath come into the world," but because a son hath been born to her; since, had this been the case, nothing would have hindered the barren from rejoicing over another who beareth. Why then spake He thus? Because He introduced this example for this purpose only, to shew that sorrow is for a season, but joy lasting; and to shew that (death) is a translation unto life; and to shew the great profit of their pangs. He said not, "a child hath been born," but, *A man.* For to my mind He here alludeth to His own Resurrection, and that He should be born not unto that death which bare the birth-pang, but unto the Kingdom. Therefore He said not, "a child hath been born unto her," but, *A man hath been born into the world.*

JOHN XVI. 22, 23.

[1] ἀπογεννηθῆναι.

Ver. 22, 23.[d] *And ye now therefore have sorrow—[but I will see you again, and your sorrow shall be turned into joy*[2].] Then, to shew that He shall die no more, He saith, *And no man taketh it from you. And in that day ye shall ask Me nothing.*

[2] from v. 10.

Again He proveth nothing else by these words, but that He is from God. "For then ye shall for the time to come know all things." But what is, *Ye shall not ask Me?* "Ye shall need no intercessor, but it is sufficient that ye call on My Name, and so gain all things."

Verily, verily, I say unto you, Whatsoever ye shall ask My Father in My Name[e].

[d] ver. 22. *And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man, &c.* N. T.

[e] *in My Name, He will give it you.* N. T.

Homil. LXXIX.

He sheweth the power of His Name, if at least being neither seen nor called upon, but only named, He even maketh us approved[1] by the Father. But where hath this taken place? Where they say, *Lord, behold their threatenings, and grant unto Thy servants that with boldness they may speak Thy word,* "and work miracles in Thy Name." *And the place was shaken where they were.*

[1] lit. 'admired' Acts 4, 29. 31.

Ver. 24. *Hitherto ye have asked nothing*[h].

Hence He sheweth it to be good that He should depart, if hitherto they had asked nothing, and if then they should receive all things whatsoever they should ask. "For do not suppose, because I shall no longer be with you, that ye are [2.] deserted; My Name shall give you greater boldness." Since then the words which He had used had been veiled, He saith,

Ver. 25. *These things have I spoken unto you in proverbs, but the time cometh when I shall no more speak unto you in proverbs.*

"There shall be a time when ye shall know all things clearly." He speaketh of the time of the Resurrection. "Then,"

I shall tell you plainly of the Father.

Acts 1, 3. 4.

(For He was with them, and talked with them forty days, being assembled with them, and speaking of the things concerning the kingdom of God,)—"because now being in fear, ye give no heed to My words; but then when ye see Me risen again, and converse with Me, ye will be able to learn all things plainly, for the Father Himself will love you, when your faith in Me hath been made firm."

Ver. 26. "And I will not ask the Father[i]."

"Your love for Me sufficeth to be your advocate."

Ver. 27, 28. *Because*[k] *ye have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again I leave the world, and go to the Father.*

For since His discourse concerning the Resurrection, and

[h] *nothing in My Name; ask, and ye shall receive, that your joy may be full.* N. T. The words, *Hitherto &c.* are inserted by Savile.

[i] Ver. 26. *At that day ye shall ask in My Name; and I say not unto you, that I will pray the Father for you.* N. T.

[k] *For the Father Himself loveth you, because, &c.* N. T.

together with this, the hearing that "I came out from God, and thither I go," gave them no common comfort, He continually handleth these things. He gave a pledge, in the first place, that they were right in believing on Him; in the second, that they should be in safety. When therefore He said, *A little while, and ye shall not see Me; and again a little while, and ye shall see Me*, they with reason did not understand Him. But now it is no longer so. What then is, "Ye shall not ask Me?" "Ye shall not say, *Shew us the Father*, and, *Whither goest Thou?* for ye shall know all knowledge, and the Father shall be disposed towards you even as I am." It was this especially which made them breathe again, the learning that they should be the Father's friends; wherefore they say,

JOHN XVI. 30—32.

v. 17.

Ver. 30.[1] *Now we know that Thou knowest all things.*

Seest thou that He made answer to what was secretly harbouring[1] in their minds?

[1] ὑφορμοῦν

And needest not that any man should ask Thee[m].

That is, "Before hearing, Thou knewest the things which made us stumble, and Thou hast given us rest, since Thou hast said, *The Father loveth you, because ye have loved Me.*" After so many and so great matters, they say, *Now we know.* Seest thou in what an imperfect state they were? Then, when, as though conferring a favour upon Him, they say, *Now we know*, He replieth, "Ye still require many other things to come to perfection; nothing is as yet achieved by you. Ye shall presently betray Me to My enemies, and such fear shall seize you, that ye shall not even be able to retire one with another, yet from this I shall suffer nothing dreadful." Seest thou again how condescending His speech is? And indeed He makes this a charge against them, that they continually needed condescension. For when they say, *Lo, now Thou speakest plainly, and speakest no parable*, "and therefore we believe Thee," He sheweth them that now, when they believe, they do not yet believe, neither doth He accept their words. This He saith, referring them to another season. But the,

v. 29.

Ver. 32.[n] *The Father is with Me,*

[1] Ver. 29. *His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no parable.* N. T.

[m] *ask Thee; by this we believe that Thou camest forth from God.* N. T.

[n] Ver. 31, 32. *Jesus answered them,*

Homil. LXXIX. He hath again put on their account; for this they[1] every where wished to learn. Then, to shew that He did not give them perfect knowledge by saying this, but in order that their reason might not rebel, (for it was probable that they might form some human ideas, and think that they should not enjoy any assistance from Him,) He saith,

[1] al. 'he,' or, 'one'

Ver. 33. *These things I have spoken unto you, that in Me ye might have peace*[o].

That is, "that ye should not cast Me from your thoughts, but receive Me." Let no one, then, drag these words into a doctrine; they are spoken for our comfort and love. "For not even when ye suffer such things as I have mentioned shall your troubles stop there[2], but as long as ye are in the world ye shall have sorrow, not only now when I am betrayed, but also afterwards. But rouse your minds, for ye shall suffer nothing terrible. When the master hath gotten the better of his enemies, the disciples must not despond." "And how," tell me, "hast Thou *conquered the world?*" I have told you already, that I have cast down its ruler, but ye shall know hereafter, when all things yield and give place to you.

[2] 'shall I stay your dangers'

[3.] But it is permitted to us also to conquer, looking to the Author of our faith, and walking on that road which He cut for us. So neither shall death get the mastery of us. "What then, shall we not die?" saith some one. Why, from this very thing[3] it is clear that he shall not gain the mastery over us. The champion truly will then be glorious, not when he hath not closed with his opponent, but when having closed he is not holden by him. We therefore are not mortal, because of our struggle with death, but immortal, because of our victory; then should we have been mortal, had we remained with him always. As then I should not call the longest-lived animals immortal, although they long remain free from death, so neither him who shall rise after death mortal, because he is dissolved by death. For, tell me, if a man blush a little, should we say that he was continually ruddy? Not so, for the action is not a habit. If one become

[3] i. e. our death

Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave Me alone; but I am not alone, because, &c. N. T.

[o] *have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.* N. T.

pale, should we call him jaundiced? No, for the affection is but temporary. And so you would not call him mortal, who hath been for but a short time in the hands of death. Since in this way we may speak of those who sleep, for they are dead, so to say, and without action. But doth death corrupt our bodies? What of that? It is not that they may remain in corruption, but that they may be made better. Let us then conquer the world, let us run to immortality, let us follow our King, let us too set up a trophy[1], let us despise the world's pleasures. We need no toil to do so; let us transfer our souls to[2] heaven, and all the world is conquered. If thou desirest it not, it is conquered; if thou deride it, it is worsted. Strangers are we and sojourners, let us then not grieve at any of its painful things. For if, being sprung from a renowned country, and from illustrious ancestors, thou hadst gone into some distant land, being known to no one, having with thee neither servants nor wealth, and then some one had insulted thee, thou wouldest not grieve as though thou hadst suffered these things at home. For the knowing clearly that thou wast in a strange and foreign land, would persuade thee to bear all easily, and to despise hunger, and thirst, and any suffering whatever. Consider this also now, that thou art a stranger and a sojourner, and let nothing disturb thee in this foreign land; for thou hast a City whose Artificer and Creator is God, and the[3] sojourning itself is but for a short and little time. Let whoever will strike, insult, revile; we are in a strange land, and live but meanly; the dreadful thing would be, to suffer so in our own country, before our fellow-citizens, then is the greatest unseemliness and loss. For if a man be where he had none that knows him, he endures all easily, because insult becomes more grievous from the intention of those who offer it. For instance, if a man insult the governor, knowing that he is governor, then the insult is bitter; but if he insult, supposing him to be a private man, he cannot even touch him who undergoeth the insult. So let us reason also. For neither do our revilers know what we are, as, that we are citizens of heaven, registered for the country which is above, fellow-choristers of the Cherubim. Let us not then grieve nor deem their insult to be insult; had they known, they

JOHN XVI. 32.

[1] al. 'a trophy for Him.'
[2] al. 'into'
[3] al. 'and if the'

Homil. LXXIX. would not have insulted us. Do they deem us poor and mean? Neither let us count this an insult. For tell me, if a traveller having got before his servants, were sitting a little space in the inn waiting for them, and then the innkeeper, or some travellers, should behave rudely to him, and revile him, would he not laugh at the other's ignorance? would not their mistake rather give him pleasure? would he not feel a satisfaction as though not he but some one else were insulted? Let us too behave thus. We too sit in an inn, waiting for our friends who travel the same road; when we are all collected, then they shall know whom they insult. These men then shall hang[1] their heads; then they shall say, *This is he whom we* fools *had in derision.*

[1] al. 'then hang' Wisd. 5, 3.

[4.] With these two things then let us comfort ourselves, that we are not insulted, for they know not who we are, and that, if we wish to obtain satisfaction, they shall hereafter give us a most bitter one. But God forbid that any should have a soul so cruel and inhuman. "What then, if we be insulted by our kinsmen? For this is the burdensome thing." Nay, this is the light thing. "Why, pray?" Because we do not bear those whom we love when they insult us, in the same way as we bear those whom we do not know. For instance, in consoling those who have been injured, we often say, "It is a brother who hath injured you, bear it nobly; it is a father; it is an uncle." But if the name of "father" and "brother" puts you to shame, much more if I name to you a relationship more intimate than these; for we are not only brethren one to another, but also members, and one body. Now if the name of brother shame you, much more that of member. Hast thou not heard that Gentile proverb, which saith, that "it behoveth to keep friends with their defects?" Hast thou not heard Paul say, *Bear ye one another's burthens?* Seest thou not lovers? For I am compelled, since I cannot draw an instance from you, to bring my discourse to that ground of argument. This also Paul doth, thus saying, *Furthermore we have had fathers in our flesh, which corrected us, and we gave them reverence.* Or rather, that is more apt which he saith to the Romans, *As ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield*

Heb. 12, 9.

your members servants to righteousness. For this reason let us confidently keep hold of[1] the illustration. Now dost thou not observe lovers, what miseries these suffer when inflamed with desire for harlots, cuffed, beaten, and laughed at, enduring a harlot, who turns away from and insults them in ten thousand ways; yet if they see but once any thing sweet or gentle, all is well to do with them, all former things are gone, all goes on with a fair wind, be it poverty, be it sickness, be it any thing else besides these. For they count their own life as miserable or blessed, according as they may have her whom they love disposed towards them. They know nothing of mortal honour or disgrace, but even if one insult, they bear all easily through the great pleasure and delight which they receive from her; and though she revile, though she spit in their face, they think, when they are enduring this, that they are being pelted with roses. And what wonder, if such are their feelings as to her person? for her very house they think to be more splendid than any, though it be but of mud, though it be falling down. But why speak I of walls? when they even see the places which they frequent in the evening, they are excited. Allow me now for what follows to speak the word of the Apostle. As he saith, *As ye have yielded your members servants to uncleanness, so yield your members servants unto righteousness;* so in like manner now I say, "as we have loved these women, let us love one another, and we shall not think that we suffer any thing terrible[2]." And why say I, "one another?" Let us so love God. Do ye shudder, when ye hear that I require as much love in the case of God, as we have shewn towards a harlot? But I shudder that we do not shew even thus much. And, if you will, let us go on with the argument, though what is said be very painful. The woman beloved promises her lovers nothing good, but dishonour, shame, and insolence. For this is what the waiting upon a harlot makes a man, ridiculous, shameful, dishonoured. But God promiseth us heaven, and the good things which are in heaven; He hath made us sons, and brethren of the Only-begotten, and hath given thee ten thousand things while living, and when thou diest, resurrection, and promiseth that He will give us such good things as it is not possible even to imagine,

JOHN XVI. 32.

[1] al. 'we touch'

[2] i. e. in being insulted

Homil. LXXIX. and maketh us honoured and revered. Again, that woman compels her lovers to spend all their substance for the pit and for destruction; but God biddeth us sow the heaven, and giveth us an hundred-fold, and eternal life. Again, she uses her lover like a slave, giving commands more hardly than any tyrant; but God saith, *I no longer call you servants, but friends.* Have ye seen the excess both of the evils here and the blessings there[1]? What then comes next? For this woman's sake, many lie awake, and whatever she commands, readily obey; give up house, and father, and mother, and friends, and money, and patronage, and leave all that belongs to them in want and desolation; but for the sake of God, or rather for the sake of ourselves, we often do not choose to expend even the third portion of our substance, but we look on the hungry, we overlook him, and run past the naked, and do not even bestow a word upon him. But the lovers, if they see but a little servant girl of their mistress, and her a barbarian, they stand in the middle of the market-place, and talk with her, as if they were proud and glad to do so, unrolling an interminable round of words[p]; and for her sake they count all their living as nothing, deem rulers and rule nothing, (they know it, all who have had experience of the malady,) and thank her more when she commands, than others when they serve. Is there not with good reason a hell? Are there not with good reason ten thousand punishments? Let us then become sober, let us apply to the service of God as much, or half, or even the third part of what others supply to the harlot. Perhaps again ye shudder; for so do I myself. But I would not that ye should shudder at words only, but at the actions; as it is, here indeed our[2] hearts are made orderly, but we go forth and cast all away. What then is the gain? For there, if it be required to spend money, no one laments his poverty, but even borrows it to give, perchance, when smitten. But here, if we do but mention almsgiving, they pretend to us children, and wife, and house, and patronage, and ten thousand excuses. "But," saith some one, "the pleasure is great there." This it is that

c. 15,15. [5.]

[1] al. thence.

[2] al. 'your.'

[p] μακρῶν λόγων ἀνελίττοντες διαύλους. The δίαυλος was the double course, which ended where it began.

I lament and mourn. What if I shew that the pleasure here is greater? For there shame, and insult, and expense, cut away no little of the pleasure, and after these the quarrelling and enmity; but here there is nothing of the kind. What is there, tell me, equal to this pleasure, to sit expecting heaven and the kingdom there, and the glory of the saints, and the life that is endless? "But these things," saith some one, "are in expectation, the others in experience." What kind of experience? Wilt thou that I tell thee the pleasures which are here also by experience? Consider what freedom thou enjoyest, and how thou fearest and tremblest at no man when thou livest in company with virtue, neither enemy, nor plotter, nor informer, nor rival in credit or in love, nor envious person, nor poverty, nor sickness, nor any other human thing. But there, although ten thousand things be according to thy mind, though riches flow in as from a fountain, yet the war with rivals, and the plots, and ambuscades, will make more miserable than any the life of him who wallows with those women [q]. For when that abominable one is haughty, and insolent, you needs must kindle quarrel to flatter her. This therefore is more grievous than ten thousand deaths, more intolerable than any punishment. But here there is nothing of the kind. For *the fruit*, It saith, *of the Spirit is love, joy, peace.* Here is no quarrelling, nor unseasonable pecuniary expense, nor disgrace and expense too; and if thou give but a farthing, or a loaf, or a cup of cold water, He will be much beholden to thee, and He doth nothing to pain or grieve thee, but all so as to make thee glorious, and free thee from all shame. What defence therefore shall we have, what pardon shall we gain, if, leaving these things, we give ourselves up to the contrary, and voluntarily cast ourselves into the furnace that burns with fire? Wherefore I exhort those who are sick of this malady, to recover themselves, and return to health, and not allow themselves to fall into despair. Since that son [1] also was in a far more grievous state than this, yet when he returned to his father's house, he came to his former honour, and appeared more glorious than him who had ever been well-pleasing. Let us also imitate him, and returning to our

John XVI. 32.

Gal. 5, 22.

[1] the prodigal, Luke 15.

[q] This seems to be the meaning of τοῦ μετ' ἐκείνων πλυνομένου.

Homil. LXXIX. Father, even though it be late, let us depart from that captivity, and transfer ourselves to freedom, that we may enjoy the Kingdom of heaven, through the grace and loving-kindness of our Lord Jesus Christ, to Whom with the Father and the Holy Ghost be glory, for ever and ever. Amen.

HOMILY LXXX.

JOHN xvii. 1.

These words spake Jesus, and lifted up His eyes to heaven, and saith, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee.

He that hath done and taught[1], It saith, *the same shall be called great in the Kingdom of heaven.* And with much reason; for to shew true wisdom in words, is easy, but the proof which is by works is the part of some noble and great one. Wherefore also Christ, speaking of the endurance of evil, putteth Himself forth, bidding us take example from Him. On this account too, after this admonition, He betaketh Himself to prayer, teaching us in our temptations to leave all things, and flee to God. For because He had said, *In the world ye shall have tribulation*, and had shaken their souls, by the prayer He raiseth them again. As yet they gave heed unto Him as to a man; and for their sake He acteth thus, just as He did in the case of Lazarus, and there telleth the reason; *Because of the people that stand by I said it, that they might believe that Thou hast sent Me.* "Yea," saith some one, "this took place with good cause in the case of the Jews; but wherefore in that of the disciples?" With good cause in the case of the disciples also. For they who, after all that had been said and done, said, *Now we know that Thou knowest*, most of all needed to be established. Besides, the Evangelist doth not even call the action prayer; but what saith he? *He lifted up His eyes to heaven,*

[1] *Whosoever shall do, &c.* N. T.

c. 11, 42.

c. 16, 30.

Homil. LXXX. and saith rather that it was a discoursing with the Father. And if elsewhere he speaks of prayer, and at one time shews Him kneeling on His knees, at another lifting His eyes to heaven, be not thou troubled; for by these means we are taught the earnestness which should be in our petitions, that standing we should look up, not with the eyes of the flesh only, but of the mind, and that we should bend our knees, bruising our own hearts. For Christ came not merely to manifest Himself, but also about to teach virtue ineffable. But it behoveth the teacher to teach, not by words only, but also by actions. Let us hear then what He saith in this place.

Father, the hour is come: glorify Thy Son, that Thy Son also may glorify Thee.

Again He sheweth us, that not unwilling He cometh to the Cross. For how could He be unwilling, Who prayed that this might come to pass, and called the action "glory," not only for Himself the Crucified, but also for the Father? since this was the case, for not the Son only but the Father also was glorified. For before the Crucifixion, not even the Jews knew Him[1]; *Israel*, It saith, *hath not known Me;* but after the Crucifixion, all the world ran to Him. Then He speaketh also of the manner of the glory, and how He will glorify Him.

[1] i. e. the Father.

Is. 1, 3.

Ver. 2. *As Thou hast given Him power over all flesh,* "that nothing which Thou hast given Him should perish[a]."

For to be always doing good, is glory to God. But what is, *As Thou hast given Him power over all flesh?* He now sheweth, that what belongs to the preaching is not confined to the Jews alone, but is extended to all the world, and layeth down beforehand the first invitations to the Gentiles. And since He had said, *Go not into the way of the Gentiles*, and after this time is about to say, *Go ye, and make disciples of all nations*, He sheweth that the Father also willeth this. For this greatly offended the Jews, and the disciples too; nor indeed after this did they easily endure to lay hold on the Gentiles, until they received the teaching of the Spirit; because hence arose no small stumblingblock for the Jews. Therefore, when Peter after such a manifestation of the

Mat. 10, 5.

Mat. 28, 19.

[a] N. T. *That He should give eternal life to as many as Thou hast given Him.*

Spirit came to Jerusalem, he could scarcely, by relating the vision of the sheet, escape the charges brought against him. But what is, *Thou hast given Him power over all flesh?* I will ask the heretics, "When did He receive this power? was it before He formed them, or after?" "He himself saith, that it was after that He had been crucified [1], and had risen again; at least then He said, *All power is given unto Me*, and, *Go ye and make disciples of all nations.*" What then, had He not authority over His own works? Did He make them, and had He not authority over them after having made them? Yet He is seen doing all in times of old, punishing some as sinners [b], (for, *Surely I will not hide*, It saith, *from My servant Abraham, that which I am about to do*,) and honouring others as righteous. Had He then the power at that time, and now had He lost it, and did He again receive it? What devil could assert this? But if His power was the same both then and now, (for, saith He, *as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will*,) what is the meaning of the words? He was about to send them to the Gentiles; in order therefore that they might not think that this was an innovation, because He had said, *I am not sent, save unto the lost sheep of the house of Israel*, He sheweth that this seemeth good to the Father also. And if He saith this with great meanness of circumstance, it is not wonderful. For so He edified both those at that time, and those who came afterwards; and as I have before said, He always by the excess of meanness firmly persuaded them that the words were those of condescension.

John XVII. 2.

[1] Morel. 'had been made flesh.'

Mat. 28, 18.

Gen. 18, 17. LXX.

c. 5, 21.

Mat. 15, 24.

[2.] But what is, *Of all flesh?* For certainly not all believed. Yet, for His part, all believed; and if men gave no heed to His words, the fault was not in the teacher, but in those who received them not.

That He should give eternal life to as many as Thou hast given Him.

If here also He speaketh in a more human manner, wonder not. For He doth so both on account of the reasons I have given, and to avoid the saying any thing great concerning Himself; since this was a stumblingblock to

[b] Some Mss. add, 'and setting right some who turn.'

Homil. LXXX. the hearers, because as yet they imagined nothing great concerning Him. John, for example, when he speaks in his own person, doth not so, but leadeth up his language to greater sublimity, saying, *All things were made by Him, and without Him was not any thing made;* and that He was *Life;* and that He was *Light;* and that *He came to His own:* he saith not, that He would not have had power, had He not received it, but that He gave to others also *power to become sons of God.* And Paul in like manner calleth Him equal with God. But He Himself asketh in a more human way, saying thus, *That He should give eternal life to as many as Thou hast given Him.*

c. 1, 3. 4, 9. 11.

Phil. 2, 6.

Ver. 3. *And this is life eternal, that they might know Thee the only true God, and Jesus Christ Whom Thou hast sent.*

The only true God, He saith, by way of distinction from those which are not gods; for He was about to send them to the Gentiles. But if they[1] will not allow this, but on account of this word "only" reject the Son from being true God, in this way as they proceed they reject Him from being God at all[2]. For He also saith, *Ye seek not the glory which is from the only God.* Well then; shall not the Son be God? But if the Son be God, and the Son of the Father Who is called the Only God, it is clear that He also is true, and the Son of Him Who is called the Only true God. Why, when Paul saith, *Or I only and Barnabas,* doth he exclude Barnabas? Not at all; for the "only" is put by way of distinction from others. And, if He be not true God, how is He *Truth?* for truth far surpasses what is true. What shall we call the not being a "true" man, tell me? shall we not call it the not being a man at all? so if the Son is not true God, how is He God? And how maketh He us gods and sons, if He is not true? But on these matters we have spoken more particularly in another place; wherefore let us apply ourselves to what follows.

[1] i.e. the heretics: some Mss. τὸ μόνον.

[2] al. 'even reject God'

c. 5, 44.

1 Cor. 9, 6.

Ver. 4. *I have glorified Thee on the earth.*

Well said He, *on the earth;* for in heaven He had been already glorified, having His own natural glory, and being worshipped by the Angels. Christ then speaketh not of that glory which is bound up with His[3] Essence, (for that

[3] i.e. the Father's

glory, though none glorify Him, He ever possesseth in its fulness,) but of that which cometh from the service of men. And so the, *Glorify Me*, is of this kind; and that thou mayest understand that He speaketh of this manner of glory, hear what follows. JOHN XVII. 5.

I have finished the work which Thou gavest Me that I should do it.

And yet the action was still but beginning, or rather was not yet beginning. How then said He, *I have finished?* Either He meaneth, that "I have done all My part;" or He speaketh of the future, as having already come to pass; or, which one may say most of all, that all was already effected, because the root of blessings had been laid, which fruits would certainly and necessarily follow, and from His being[1] present at and assisting in those things which should take place after these. On this account He saith again in a condescending way, *Which Thou gavest Me.* For had He indeed waited to hear and learn, this would have fallen far short of His glory. For that He came to this[2] of His own will, is clear from many passages. As when Paul saith, that *He so loved us, as to give Himself for us;* and, *He emptied Himself, and took upon Him the form of a servant;* and, *As the Father hath loved Me, so have I loved you.*

[1] Ben. 'and His being'

[2] i.e. to His death. Ephes. 5, 2. Philip. 2, 7. c. 15, 9.

Ver. 5. *And now, O Father, glorify Thou Me with Thine Own Self, with the glory which I had with Thee before the world was.* παρὰ σεαυτῷ.

Where is that glory? For allowing that He was[3] with reason unhonoured among men, because of the covering[4] which was put around Him; how seeketh He[5] to be glorified with the Father? What then saith He here? The saying refers to the Dispensation; since His fleshly nature had not yet been glorified, not having as yet enjoyed incorruption, nor shared the kingly throne. Therefore He said not "on earth," but *with Thee.*

[3] al. 'Thou wast'

[4] i.e. the flesh

[5] al. 'seekest Thou'

[3.] This glory we also shall enjoy according to our measure, if we be sober. Wherefore Paul saith, *If so be that we suffer with Him, that we may also be glorified together.* Ten thousand tears then do they merit, who through sluggishness and sleep plot against themselves when such glory is set before them; and, were there no Rom. 8, 17.

Homil. LXXX. hell, they would be more wretched than any, who, when it is in their power to reign and to be glorified with the Son of God, deprive themselves of so great blessings. Since if it were necessary to be cut in pieces, if to die ten thousand deaths, if to give up every day ten thousand lives and as many bodies, ought we not to submit to such things[1] for such glory? But now we do not even despise money, which hereafter, though unwilling, we shall leave: we do not despise money, which brings about us ten thousand mischiefs, which remains here, which is not our own. For we are but stewards of that which is not our own, although we receive it from our fathers. But when there is hell besides, and the worm that dieth not, and the fire that is not quenched, and the gnashing of teeth, how, tell me, shall we bear these things? How long will we refuse to see clearly, and spend our all on daily fightings, and contentions, and unprofitable talk, feeding, cultivating earth, fattening the body and neglecting the soul, making no account of necessary things, but much care about things superfluous and unprofitable? And we build splendid tombs, and buy costly houses, and draw about with us herds of all kinds of servants, and devise different stewards, appointing managers of lands, of houses, of money, and managers of those managers; but as to our desolate soul, we care nothing for that. And what will be the limit to this? Is it not one belly that we fill, is it not one body that we clothe? What is this great bustle of business? Why and wherefore do we cut up and tear to pieces the one[2] soul, which we have had assigned to us[3], in attending to the service of such things, contriving for ourselves a grievous slavery? For he who needs many things is the slave of many things, although he seem to be their master. Since the lord is the slave even of his domestics, and brings in another and a heavier mode of service; and in another way also he is their slave, not daring without them to enter the agora, nor the bath, nor the field, but they frequently go about in all directions without him. He who seems to be master, dares not, if his slaves be not present, to go forth from home, and if whilst unattended he do but put his head out of his house, he thinks that he is laughed at. Perhaps some laugh at us

[1] al. 'all'

[2] one Ms. 'the precious'

[3] al. 'have received'

when we say this, yet on this very account they would be deserving of ten thousand tears. For to shew that this is slavery, I would gladly ask you, wouldest thou wish to need some one to put the morsel to thy mouth, and to apply the cup to thy lips? Wouldest thou not deem such a service worthy of tears? What if thou didst require continually supporters to enable thee to walk, wouldest thou not think thyself pitiable, and in this respect more wretched than any? So then thou oughtest to be disposed now. For it matters nothing whether one is so treated by irrational things[1], or by men.

JOHN XVII. 5.

[1] i. e. receives so much help from them.

Why, tell me, do not the Angels differ from us in this respect, that they do not want so many things as we do? Therefore the less we need, the more we are on our way to them; the more we need, the more we sink down to this perishable life. And that thou mayest learn that these things are so, ask those who have grown old which life they deem happiest, that when they were helplessly[c] mastered, or now when they are masters of these things? We have mentioned these persons, because those who are intoxicated with youth, do not even know the excess of their slavery. For what of those in fever, do they call themselves happy when, thirsting much, they drink much and need more, or when, having recovered their health, they are free from the desire? Seest thou that in every instance the needing much is pitiable, and far apart from true wisdom, and an aggravation of slavery and desire? Why then do we voluntarily increase to ourselves wretchedness? For, tell me, if it were possible to live uninjured without roof or walls, wouldest thou not prefer this; wherefore then dost thou increase the signs of thy weakness? Do we not for this call Adam happy, that he needed nothing, no house, no clothes? "Yes," saith some one, "but now we are in need of them." Why then do we make our need greater? If many persons curtail many of the things actually needed, (servants, I mean, and houses, and money,) what excuse can we have if we overstep the need? The more thou puttest about thee, the more slavish dost thou become; for by whatever pro-

[c] τὸν ὅτε ἐκρατοῦντο μάτην, ἢ τὸν ὅτε αὐτῶν κρατοῦσι νῦν. There may be some words omitted.

Homil. LXXX.

portion thou requirest more, in that proportion thou hast trenched upon thy freedom. For absolute[1] freedom is, to want nothing at all; the next is, to want little; and this the Angels and their imitators especially possess. But for men to succeed in this while tarrying in a mortal body, think how great praise this hath. This also Paul said, when writing to the Corinthians, *But I spare you*, and, *lest such should have trouble in the flesh*[2]. Riches are called "useables[3]," that we may "use" them rightly, and not keep and bury them; for this is not to possess them, but to be possessed by them. Since if we are going to make this our aim how to multiply them, not that we may employ them rightly, the order is reversed, and they possess us, not we them. Let us then free ourselves from this grievous bondage, and at last become free. Why do we devise ten thousand different chains for ourselves? Is not the bond of nature enough for thee, and the necessity of life, and the crowd of ten thousand affairs, but dost thou twine also other nets for thyself, and put them about thy feet? And when wilt thou lay hold on heaven, and be able to stand on[4] that height? For a great thing, a great thing is it, that even having cut asunder all these cords, thou shouldest be able to lay hold on the city which is above. So many other hindrances are there; all which that we may conquer, let us keep to the mean estate[5] [and having put away superfluities, let us keep to what is necessary.] Thus shall we lay hold on eternal life, through the grace and loving-kindness of our Lord Jesus Christ, to Whom be glory for ever and ever. Amen.

[1] ἀκριβῆς

1 Cor. 7, 28.

[2] *such shall have, &c.* N. T.

[3] χρήματα.

[4] al. 'rise up to'

[5] εὐτελείας.

HOMILY LXXXI.

JOHN xvii. 6.

I have manifested Thy Name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me, and they have kept Thy word.

MESSENGER of great counsel, the Son of God is called, because of the other things which He taught, and principally because He announced the Father to men, as also now He saith, *I have manifested Thy Name unto the men.* For after having said, "I have finished Thy work," He next explaineth it in detail, telling what sort of work. Now the Name indeed was well known. For Esaias said, *Ye shall swear by the true God.* But what I have often told you I tell you now, that though it was known, yet it was so only to Jews, and not to all of these: but now He speaketh concerning the Gentiles. Nor doth He declare this merely, but also that they knew Him as the Father. For it is not the same thing to learn that He is Creator, and that He hath a Son. But He "manifested His[1] Name" both by words and actions.

Is. 9, 6. LXX.

Is. 65, 16. [δμοῦνται] LXX.

[1] i. e. the Father's.

Whom Thou gavest Me out of the world. As He saith above, *No man cometh unto Me except it be given him;* and, *Except My Father*[a] *draw him;* so here too, *Whom Thou gavest Me.* Now He calleth Himself *the Way;* whence it is clear that He establisheth two things by what is said

c. 6, 65. c. 6, 64. c. 14, 6.

[a] *The Father which hath sent Me, &c.* N. T.

Homil. LXXXI. here, that He is not opposed to the Father, and that it is the Father's will to entrust them to the Son.

Thine they were, and Thou gavest them Me. Here He desireth to teach[b] that He is greatly loved by the Father. For that He needed not to receive them, is clear from this, He made them, He careth for them continually. How then did He receive them? This, as I said before, sheweth His unanimity with the Father. Now if a man choose to enquire into the matter in a human manner, and as the words are spoken, they[1] will no longer belong to the Father. For if when the Father had them, the Son had them not, it is evident that when He gave them to the Son, He withdrew from His dominion over them. And again, there is a yet more unseemly conclusion; for they will be found to have been imperfect while they yet were with the Father, but to have become perfect when they came to the Son. But it is mockery even to speak thus. What then doth He declare by this[c]? "That it hath seemed good to the Father also that they should believe on the Son."

[1] i. e. those given.

And they have kept Thy word.

Ver. 7. *Now they have known that all things whatsoever Thou hast given Me are of Thee.*

How did they "keep Thy word?" "By believing in Me, and giving no heed to the Jews. For he that believeth in Him, It saith, *hath set to his seal that God is true.*" Some read, "Now I know that all things whatsoever Thou hast given Me are of Thee." But this would have no reason; for how would the Son be ignorant of the things of the Father? No, the words are spoken of the disciples. "From the time," He saith, "that I told them these things, they have learnt that all that Thou hast given Me is from Thee; nothing is alien, nothing peculiar to Me, with Thee[d]." (For whatever is peculiar, puts most things in the condition of being alien[e].) "They therefore have known that all

c. 3, 33.

[b] βούλεται διδάξαι, Ben. and Mss. Savile omits βούλεται.

[c] al. 'by these words then He declareth.'

[d] παρὰ σοί. i. e. in the Godhead, or with God. However, one Vatican Ms. and Catena favour Savile's conjecture, παρά σε, 'beside Thee,' since the Father *is* in a peculiar manner His own.

[e] τὸ γὰρ ἴδιον ὡς ἐπ' ἀλλοτρίῳ τὰ πολλὰ τίθησι, i. e. when *one* thing is specified as peculiar to a person, it is implied that *other* things not specified do not belong to him.

things, whatsoever I teach, are Thy doctrines and teachings." "And whence have they learnt it?" "From My words[e]; for so have I taught them. And not only this have I taught them, but also that *I came out from Thee.*" For this He was anxious to prove through all the Gospel. JOHN XVII. 9, 10.

Ver. 9. *I pray for them*[f].

"What sayest Thou?" "Dost Thou teach the Father, as though He were ignorant? Dost Thou speak to Him as to a man who knoweth not?" "What then meaneth this distinction?" Seest thou that the prayer is for nothing else than that they may understand the love which He hath towards them? For He Who not only giveth what He hath of His own, but also calleth on Another to do the same, sheweth greater love. What then is, *I pray for them?* "Not for all the world," He saith, but *for them whom Thou hast given Me.* He continuously putteth the *hast given*, that they might learn that this seemeth good to the Father. Then, because He had said continually, *they are Thine*, and, *Thou gavest them unto Me*, to remove any evil suspicion, and lest any one should think that His authority was recent, and that He had but now received them, what saith He?

Ver. 10. *All Mine are Thine, and Thine are Mine; and I am glorified in them.*

Seest thou the equality of honour? For lest on hearing, "Thou hast given them Me," thou shouldest deem that they were alienated from the authority of the Father, or before this from that of the Son, He removed both difficulties by speaking as He did. It was as though He said, "Do not when thou hearest that 'Thou hast given them to Me,' deem that they are alienated from the Father, for what is Mine is His; nor when thou hearest, 'Thine they were,' think that they were aliens from Me, for what is His is Mine." So that the, *Thou hast given*, is said only for condescension; for what the Father hath is the Son's, and what the Son hath is the Father's. But this cannot even be said of a son after the manner of man, but because They[1] are upon

[1] i. e. the Father and the Son

[e] Ver. 8. *For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me.*

[f] Ver. 9. *I pray for them; I pray not for the world, but for them which Thou hast given Me; for they are Thine.*

Homil. LXXXI. a greater Equality of honour[g]. For that what belongs to the less, belongs to the greater also, is clear to every one, but the reverse not so; but here He converteth[1] these terms, and the conversion declares[2] Equality. And in another place, declaring this, He said, *All things that the Father hath are Mine*, speaking of knowledge. And the "hast given Me," and the like expressions, are to shew that He did not come as an alien and draw them to Him, but received them as His own. Then He putteth the cause and the proof, saying, *And I am glorified in them*, that is, either that "I have power over them," or, that "they shall glorify Me, believing in Thee and Me, and shall glorify Us alike." But if He is not glorified equally in them, what is the Father's is no longer His. For no one is glorified in those over whom [2] he hath no authority. Yet how is He glorified equally? All die for Him equally as for the Father; they preach Him as they do the Father; and as they say that all things are done in His Name, so also in the Name of the Son.

[1] ἀντιστρέφει. [2] al. 'shews.'

Ver. 11. *And now I am no more in the world, but these are in the world*[h].

That is, "Although I appear no longer in the flesh, yet by these am I glorified." But why doth He say continuously, that, "I am not in the world;" and that, "because I leave them I commit them to Thee;" and that, "when I was in the world I kept them?" for if one should take these words in their simple sense, many absurdities will follow. For how could it be reasonable to say, that He is no longer in the world, and that when He departeth He committeth them to another? since these are the words as of a mere man parting from them for ever. Seest thou how He speaketh for the most part like a man, and in a way adapted to their state of mind, because they thought that they had a greater degree of safety from His presence? Wherefore He saith, c. 14, 28. *While I was with them, I kept them.* Yet He telleth them,

[g] μείζονός εἰσιν ἰσοτιμίας. If this be the right reading, the sense is, that the Father and the Son are more Equal in honour than human father and son. Sav. reads μεῖζον. Ben. μείζονός ἐστιν, omitting ἰσ.

[h] *in the world, and I come to Thee. Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one as We are.* N. T.

I come to you; and, *I am with you till the end.* How then[1] saith He these words, as if about to be parted from them? He addresseth Himself, as I said before, to their thoughts[2], that they may take breath a little when they hear Him speaking thus, and delivering them over to the care of the Father. For since, after hearing many exhortations from Him, they were not persuaded, He then holdeth converse with the Father, manifesting His affection for them. As though He had said, "Since Thou callest Me to Thyself, place these in safety; for I come to Thee." "What sayest Thou? Art Thou not able to keep them?" "Yea, I am able." "Wherefore then speakest Thou thus?" *That they may have My joy fulfilled;* that is, "may not be confounded, as being imperfect." And by these words He shewed that He had spoken all these things so, to give them rest and joy. For the saying appears to be contradictory. *Now I am no longer in the world, and these are in the world.* This was what they were suspecting. For a while therefore He condescendeth to them, because had He said, "I keep them," they would not have so well believed; wherefore He saith, *Holy Father, keep them through Thine own Name;* that is, "by Thy help."

John XVII. 12. / Mat. 28, 20. / [1] al. how now. / [2] Ben. 'suspicion.' / v. 13.

Ver. 12. *While I was with them in the world, I kept them in Thy Name.*

Again He speaketh as a man and as a Prophet, since no where doth He appear to have done any thing by the Name of God.

Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled.

And in another place He saith, *Of all that Thou gavest Me, I will surely lose nothing.* Yet not only was he[3] lost, but also many afterwards; how then saith He, *I will in no wise lose*[4]? "For My part, I will not lose." So in another place, declaring the matter more clearly, He said, *I will in no wise cast out.* "Not through fault of Mine, not because I either instigate or abandon them, but if they start away of themselves, I draw them not by necessity."

c. 6, 39. / *which He hath given,* N. T. / [3] i. e. the traitor. / [4] οὐ μὴ ἀπ. / c. 6, 37.

[1] *to Thee, and these things I speak in the world, that they might have My joy fulfilled in themselves.* N. T.

HOMIL. LXXXI.

Ver. 13. *But now I come to Thee.*

Seest thou that the discourse is composed rather in a human manner? So that should any wish from these words to lower the Son, he will lower the Father also. Observe, in proof of this, how from the beginning He speaketh[1] partly as though informing and explaining to Him, partly as enjoining. Informing, as when He saith, *I pray not for the world;* enjoining, as, "I have kept them until now," *and none of them is lost;* and, "do Thou therefore now keep them," He saith. And again, *Thine they were, and Thou hast given them unto Me,* and, *While I was in the world I kept them.* But the solution of all is, that the words were addressed to their infirmity.

[1] Ben. 'is.'

But after having said that *none of them was lost but the son of perdition,* He added, *that the Scripture might be fulfilled.* Of what Scripture doth He speak? That which foretelleth many things concerning Him. Not that he perished on that account, in order that the Scripture might be fulfilled. But we have before spoken at length on this point, that this is the peculiar manner of Scripture, which puts things which fall out in accordance with it, as though they were caused by it[k]. And it is needful to enquire exactly into all, both the manner of the speaker, his argument, and the laws of Scripture, if at least we are minded not to draw wrong conclusions. For, *Brethren, be not children in your minds.*

1 Cor. 14, 20.

[3.] This it is necessary to consider well[2], not only for the understanding the Scriptures, but also for earnestness in one's way of life. For so little children do not desire great things, but are wont to admire those which are worth nothing; they are pleased at seeing chariots, and horses, and the muleteer, and wheels, all made out of earthenware; but if they see a king sitting upon a chariot, and a pair of white mules, and great magnificence, they do not even[3] turn their heads. And they deck out as brides dolls made of the same material, but the actual brides, real and beautiful, they do not even notice; and this is their case in many other matters. Now this many men also undergo at this time; for when they hear of heavenly things, they do not even give heed to

[2] or, 'to read (and understand)' ἀναγινώσκειν.

[3] Ben. 'not at all.'

[k] ὡς αἰτιολογίαν τιθεμένης τὰ ἐκ τῆς ἐκβάσεως συμβαίνοντα.

them, but toward all the things of clay they are as eager as children, and stupidly admire the wealth which is of earth, and honour the glory and luxury of the present life. Yet these are just as much toys as those; but the other are the causes of life, and glory, and repose. But as children deprived of their playthings cry, and do not know how even to desire the realities, so also are many of those who seem to be men. Wherefore It saith, *Be not children in your minds.* Desirest thou riches, tell me, and desirest thou not the wealth that lasteth, but childish toys? If thou shouldest see a man admiring a leaden coin, and stooping to pick it up, thou wouldest pronounce his penury to be extreme; and dost thou, who collectest more worthless things than this, number thyself among the rich? How can this consist with reason? We will call him rich who despises all present things. For no one, no one will choose to laugh at these little things, silver and gold, and other things of show, unless he have the desire of greater things; just as the man would not despise the leaden coin[1], unless he possessed coins of gold. Do thou, therefore, when thou seest a man running by all worldly things, deem that he doth so from no other motive than because he looks to a greater world. So the husbandman despises a few grains of wheat, when he expects a larger harvest. But if, when the hope is uncertain, we despise things which are, much more ought we to do so in a case where the expectation is sure. Wherefore I pray and beseech you not to bring loss on yourselves, nor, keeping hold of mire, rob yourselves of the treasures which are above, bringing your vessel to port laden with straw and chaff. Let each say what he will concerning us, let him be angry at our continual admonitions, let him call us silly, tedious, tiresome, still we will not desist from exhorting you on these matters continually, and from continually repeating to you that of the Prophet, "*Break off thy sins by almsgiving, and thine iniquities by shewing mercy to the poor*, and bind them upon thy neck[2]." Do not act in this way to-day, and desist to-morrow. For even this body has need of daily food; and so too hath the soul, or rather that much more; and if it give not[1], it becomes weaker and more vile. Let

John XVII. 13.

1 Cor. 14, 20.

[1] al. 'the lead'

Dan. 4, 27.

[2] not found in the Chald. or LXX.

[1] κἂν μὴ καταβάλῃ. One Ms. καταλάβῃ, 'if it get it not.'

Homil. LXXXI. us then not neglect it when it is perishing, choking. Many wounds it receives each day, by being lustful, angry, slothful, reviling, revengeful, envious. It is therefore necessary to prepare also remedies for it, and no small remedy is that of almsgiving, which can be placed on every wound.

Luke 11, 41. For, *Give alms,* It saith, *of such things as ye have, and behold all things are clean unto you. Alms,* not covetousness, for that which proceeds from covetousness endures not, though thou give to those who need. For almsgiving is that which is free from all injustice, *this* makes all things clean. This is a thing better even than fasting, or lying on the ground; they may be more painful and laborious, but this more profitable. It enlightens the soul, makes it sleek[1], beautiful, and vigorous. Not so doth the fruit of the olive hold up the athletes, as this oil recovers the combatants of piety. Let us then anoint our hands, that we may lift them up well against our adversary. He that practiseth shewing mercy to him that needeth, will soon cease from covetousness, he who continues in giving to the poor, will soon cease from anger, and will never even be high-minded. For as the physician continually tending wounded persons is easily sobered, beholding human nature in the calamities of others; so we, if we enter upon the work of aiding the poor, shall easily become truly wise, and shall not admire riches, nor deem present things any great matter, but despise them all, and soaring aloft to heaven, shall easily obtain the eternal blessings, through the grace and lovingkindness of our Lord Jesus Christ; to Whom, with the Father and the Holy Ghost, be glory for ever and ever. Amen.

[1] λιπαίνει

HOMILY LXXXII.

JOHN xvii. 14.

I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

WHEN having become virtuous we are persecuted by the wicked, or when being desirous of virtue we are mocked at by them, let us not be distracted or angry. For this is the natural course of things, and every where virtue is wont to engender hatred from wicked men. For envying those who desire to live properly, and thinking to prepare an excuse for themselves if they can overthrow the credit of others, they hate them as having pursuits opposite to their own, and use every means to shame their way of life. But let not us grieve, for this is a mark of virtue. Wherefore Christ also saith, *If ye were of the world, the world would love its own.* And in another place again, *Woe unto you when all men shall speak well of you.* Wherefore also He saith here, *I have given them Thy word, and the world hath hated them.* Again He telleth the reason for which they were worthy to obtain much care from the Father; "For Thy sake," He saith, "they have been hated, and for Thy word's sake;" so that they would be entitled to all providential care.

c. 15,19.

Luke 6, 26.

Ver. 15. *I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.*

Homil. LXXXII. Again He simplifieth[1] His language; again He rendereth it more clear; which is the act of one shewing, by making entreaty for them with exactness, nothing else but this, that He hath a very tender care for them. Yet He Himself had told them, that the Father would do all things whatsoever they should ask. How then doth He here pray for them? As I said, for no other purpose than to shew His love.

[1] σαφηνίζει.

Ver. 16. *They are not of the world, even as I am not of the world.*

v. 6. How then saith He in another place, *Which Thou gavest Me out of the world; Thine they were?* There He speaketh of their nature; here of wicked actions. And He putteth together a long encomium of them; first, that "they were not of the world;" then, that "the Father Himself had given them;" and that "they had kept His word;" and that on this account "they were hated." And if He saith, *As I am not of the world*, be not troubled; for the "as" is not here expressive of unvarying exactness. For as, when in the case of Him and the Father the "as" is used, a great Equality is signified, because of the Relationship in Nature; so when it is used of us and Him, the interval is great, because of the great and infinite interval between the respective natures. For if He *did no sin, neither was guile found in His mouth*, how could the Apostles be reckoned equal to Him? What is it then that He saith, *They are not of the world?* "They look to another world, they have nothing common with earth, but are become citizens of heaven." And by these words He sheweth His love, when He commendeth them to the Father, and committeth them to Him Who begat Him. When He saith, *Keep them*, He doth not speak merely of delivering them from dangers, but also with regard to their continuance in the faith. Wherefore He addeth,

1 Pet. 2, 22.

Ver. 17. *Sanctify them through Thy truth.*

"Make them holy by the gift of the Spirit, and of right doctrines." As when He saith, *Ye are clean through the word which I spake unto you*, so now He saith the same thing, "Instruct them, teach them the truth." "And yet He saith that the Spirit doth this. How then doth He now ask it from the Father?" That thou mayest again learn their

c. 15, 3.

equality of Honour. For right doctrines asserted concerning God sanctify the soul. And if He saith that they are sanctified by the word, marvel not. And to shew that He speaketh of doctrines, He addeth, John XVII. 17—19.

Thy word is truth.

That is, "there is no falsehood in It, and all that is said in It must needs come to pass; and again, it signifieth nothing typical or bodily. As also Paul saith concerning the Church, that He hath sanctified it by the Word. For the Word of God is wont also to cleanse. Moreover, the, *sanctify them*, seems to me to signify something else, such as this, "Set them apart for the Word and for preaching." And this is made plain from what follows. For, He saith, Ephes. 5, 26.

Ver. 17. *As Thou hast sent Me into the world, even so have I also sent them into the world.*

As Paul also saith, *Having put in us the word of reconciliation.* For the same end for which Christ came, for the same did these take possession of the world. In this place again the "as" is not put to signify resemblance in the case of Himself and the Apostles; for how was it possible for men to be sent otherwise? But it was His custom to speak of the future as having come to pass[a]. 2 Cor. 5, 19.

Ver. 19. *And for their sakes I sanctify Myself, that they also might be sanctified in the truth.*

What is, *I sanctify Myself?* "I offer to Thee a sacrifice." Now all sacrifices are called "holy," and those are specially called "holy things," which are laid up for God. For whereas of old in type the sanctification was by the sheep, but now it is not[1] in type, but by the truth itself, He therefore saith, *That they may be sanctified in Thy truth.* "For I both dedicate them to Thee, and make them an offering;" this He saith, either because their Head was being made so[b], or because they also were sacrificed; for, *Present*, It saith, *your bodies a living sacrifice, holy;* and, *We were counted as sheep for the slaughter.* And He maketh them, without death, a sacrifice and offering; for that He alluded to His own Sacrifice, when He said, *I sanctify*, is clear from what follows. [1] al. 'is no longer' Rom. 12, 1. Ps. 44, 22.

[a] i. e. the words refer to the mission of the Ap. on the day of Pentecost.

[b] διὰ τὸ τὴν κεφαλὴν τοῦτο γίνεσθαι, al. γίνεται.

Homil. LXXXII.

Ver. 20. *Neither pray I for these alone, but for them also who shall believe*[c].

For since He was dying for them, and said, that *For their sakes I sanctify Myself*, lest any one should think that He did this for the Apostles only, He added, *Neither pray I for these only, but for them also who believe on Me through their*
[2.] *word.* By this again He revived their souls, shewing that the disciples should be many. For because He made common what they possessed peculiarly, He comforteth them by shewing that they were being made the cause of the salvation of others.

After having thus spoken concerning their salvation, and their being sanctified by faith and the Sacrifice, He afterwards speaketh of concord, and finally closeth his discourse with this, having begun with it and ended[1] in it. For at the beginning He saith, *A new commandment I give unto you;* and here,

[1] καταλύσας, al. τελευτήσας.

c. 13, 34.

Ver. 21. *That they all may be one, as Thou, Father, art in Me and I in Thee.*

Here again the "as" doth not denote exact similarity in their case, (for it was not possible for them in so great a degree,) but only as far as was possible for men. Just as when He saith, *Be ye merciful, as your Father.*

Luke 6, 36.

But what is, *In Us*[d]? In the faith which is on Us. Because nothing so offends all men as divisions, He provideth that they should be one. "What then," saith some one, "did He effect this?" Certainly He effected it. For all who believed through the Apostles are one, though some from among them were torn away. Nor did this escape His knowledge, He even foretold it, and shewed that it proceeded from men's slack-mindedness.

That the world may believe that Thou hast sent Me.

As He said in the beginning, *By this shall all men know that ye are My disciples, if ye love one another.* And how should they hence believe? "Because," He saith, "Thou art a God of peace. If therefore they observe the same as Those of Whom they have learnt, their hearers shall know the teacher by the disciples, but if they quarrel, men shall deny that they

[c] *believe on Me through their word.* N. T.

[d] *that they also may be one in Us.* N. T.

are the disciples of a God of peace, and will not allow that I, not being peaceable, have been sent from Thee. Seest thou how, unto the end, He proveth His unanimity with the Father? JOHN XVII. 22. 23.

Ver. 22. *And the glory which Thou gavest Me, I have given them*[c].

That by miracles, that by doctrines[1], and, that they should be of one soul; for this is glory, that they should be one, and greater even than miracles. As men[2] admire God because there is no strife or discord in That Nature, and this is His greatest glory, "so too let these," He saith, "from this cause become glorious." "And how," saith some one, "doth He ask the Father to give this to them, when He saith that He Himself giveth it?" Whether His discourse be concerning miracles, or unanimity, or peace, He is seen Himself to have given these things to them; whence it is clear that the petition is made for the sake of their comfort.

[1] al. 'teaching.'

[2] al. 'we.'

Ver. 23. *I in them, and Thou in Me.*

"How gave He the glory?" By being in them, and having the Father with Him, so as to weld them[3] together. But in another place He speaketh not so; He saith not that the Father cometh by Him, but, "that He and the Father come, and take up their abode with him[f]," *there* removing the suspicion of Sabellius, *here* that of Arius[g].

[3] al. 'hold them.'

That they may be made perfect in one, and that the world may know that Thou hast sent Me. c. 14, 23.

He saith these latter words immediately after the other, to shew that peace hath more power to attract men than a miracle; for as it is the nature of strife[4] to separate, so it is that of agreement to weld together.

[4] al. 'division.'

And I have[5] *loved them as Thou hast loved Me.*

Here again the "as" means, as far as it is possible for a man to be loved; and the sure proof of His love is His giving Himself for them. After having told them that they shall be in safety, that they shall not be overturned, that they shall be holy, that many shall believe through them,

[5] *and hast loved.* N. T.

[c] *given them, that they may be one, even as We are One.* N. T.

[f] i. e. with him who keeps the commandments.

[g] al. 'there stopping the mouths of the Sabellians, here removing the folly of Arius.' The earlier passage, c. 14, 23. proves the distinct Personality, the latter, c. 17, 23. the Consubstantiality of the Son.

Homil. LXXXII. that they shall enjoy great glory, that not He alone loved them, but the Father also; He next telleth them of what shall be after their sojourning here[1], concerning the prizes and crowns laid up for them.

[1] Sav. conject. 'departure hence.'

Ver. 24. *Father*, He saith, *I will that they also whom Thou hast given Me, be with Me where I am.*

"Then dost Thou gain by prayer, and dost Thou not yet possess that concerning which they enquired continually, saying, *Whither goest Thou?* What sayest Thou? How then didst Thou say to them, *Ye shall sit upon twelve thrones?* How didst Thou promise other things more and greater?" Seest thou that He saith all[2] in the way of condescension? since how would He have said, *Thou shalt follow afterwards?* But He speaketh thus with a view to a fuller conviction and demonstration of His love.

Mat. 19, 28.

[2] al. 'all is said.'

c. 13, 36.

That they may behold My glory which Thou hast given Me.

This again is a sign of His being of one mind with the Father, of a higher character than those former, for He saith, *Before*[h] *the foundation of the world*, yet hath it also a certain condescension; for, *Thou hast given Me*, He saith. Now if this be not the case, I would gladly ask the gainsayers a question. He that giveth, giveth to one subsisting[3]; did the Father then, having first begotten the Son, afterwards give Him glory, having before allowed Him to be without glory? And how could this be reasonable? Seest that the "He gave," is, "He begat?"

[3] ὑφεστῶτι.

But why said He not, "That they may share My glory," [3.] instead of, *That they may behold My glory?* Here He implieth, that all that rest is, the looking on the Son of God. This certainly it is which causes them to be glorified; as Paul saith, *With open face mirroring the glory of the Lord.* For as they who look on the sun beams, and enjoy a very clear atmosphere, draw their enjoyment from their sight, so then also, and in much greater degree, this will cause us pleasure[i]. At the same time also He sheweth, that what they should behold was not the body then seen, but some awful Substance.

2 Cor. 3, 18.

[h] *For Thou lovedst Me before, &c.* N. T.

[i] al. 'will cause us greater pleasure.'

Ver. 25. *O righteous Father, the world hath not known Thee*[k]. JOHN XVII. 25. 26.

What meaneth this? What connection hath it? He here sheweth that no man knoweth God, save those only who have come to know the Son. And what He saith is of this kind: "I wished all to be so[1], yet they have not known Thee, although they had no complaint against Thee." For this is the meaning of, *O righteous Father.* And here He seemeth to me to speak these words, as vexed that they would not know One so just and good. For since the Jews had said that they knew God, but that He knew Him not, at this He aimeth, saying, *For Thou lovedst Me before the foundation of the world;* thus putting together a defence against the accusations of the Jews. For how could He Who had received glory, Who was loved before the foundation of the world, Who desired to have them as witnesses of that glory, how could He be opposed to the Father? "This then is not true which the Jews say, that they know Thee, and that I know Thee not; on the contrary, I know Thee, and they have not known Thee."

[1] i. e. knowing the Father.

And these have known that Thou hast sent Me.

Seest thou that He alludeth to those, who said that He was not from God, and all is finally summed up to meet this argument?

Ver. 26. *And I have declared unto them Thy Name, and will declare it.*

"Yet Thou sayest that perfect knowledge is from the Spirit." "But the things of the Spirit are Mine."

That the love wherewith Thou hast loved Me may remain[2] *in them, and I in them.*

[2] *may be,* N. T.

"For if they learn who Thou art, then they shall know that I am not separated from Thee, but one of the greatly beloved, and a true Son, and closely knit to Thee. And those who are rightly persuaded of this, will keep both the faith which is on Me and perfect love; and while they love as they ought, I remain in them." Seest thou how He hath arrived[1] at a good end, finishing off the discourse with love, the mother of all blessings?

[k] *known Thee; but I know Thee.* N. T.

[1] ἀπήντησεν, according to Sav. conject. and some Mss. for ἀπήρτησεν.

Homil. LXXXII. Tit. 1, 16. 1 Tim. 5, 8.

Let us then believe and love God, that it may not be said of us, *They profess that they know God, but in their works they deny Him.* And again, *He hath denied the faith, and is worse than an infidel.* For when he[1] helps his domestics and kinsmen and strangers, while thou dost not even succour those who are related to thee by family, what will henceforth be thy excuse, when God is blasphemed and insulted by reason of thee? Consider what opportunities of doing good God hath given to us. "Have mercy on one," He saith, "as a kinsman, on another as a friend, on another as a neighbour, on another as a citizen, on another as a man. And if none of these things hold thee, but thou breakest through all bonds, hear from Paul, that thou art *worse than an infidel;* for he having heard nothing of almsgiving, or of heavenly things, hath overshot thee in love for man; but thou who art bidden to love thy very enemies, lookest upon thy friends as enemies, and art more careful of thy money than of their bodies. Yet the money by being spent will sustain no injury, but thy brother if neglected will perish. What madness then to be careful of money, and careless about one's kindred? Whence hath this craving for riches burst in upon us[2]? Whence this inhumanity and cruelty? For if any one could, as though seated on the highest bench of a theatre, look down upon all the world,—or rather, if you will, let us for the present take in hand a single city,—if then a man seated on an elevated spot could take in at a glance all the doings of the men there, consider what folly he would condemn, what tears he would weep, what laughter he would laugh, with what hatred he would hate; for we commit such actions as deserve both laughter, and the charge of folly, and tears, and hatred. One man keeps dogs to catch[3] brute animals, himself sinking into brutality; another keeps oxen and asses to transport stones, but neglects men wasting with hunger; and spends gold without limit to make men of stone, but neglects real men, who are becoming like stones through their evil state. Another, collecting with great pains golden quarries[4], puts them about his walls, but when he beholds the naked bellies of the poor, is not moved[5]. Some again contrive garments over their very garments, while their brother hath not even wherewithal to cover his naked body. Again, one hath swallowed

[1] i. e. the infidel

[2] εἰσεκώμασε

[3] σαγηνεύσῃ, 'sweep as with a seine net'

[4] for mosaic work, ψηφῖδας

[5] lit. 'bent'

[4.]

up another in the law-courts; another hath spent his money on women and parasites, another on stage-players and theatrical bands[1], another on splendid edifices, on purchases of fields and houses. Again, one man is counting interest, another interest of interest; another is putting together[2] bands full of many deaths, and doth not enjoy rest even at night, lying awake for others' harm. Then, when it is day, they run, one to his unjust gain, another to his wanton expense, others to public robbery[a]. And great is the earnestness about things superfluous and forbidden, but of things necessary no account is taken; and they who decide questions of law have indeed the name of jurymen, but are really[3] thieves and murderers. And if one should enquire into law suits and wills, he would find there again ten thousand mischiefs, frauds, robberies, plots, and about these things is all time spent; but for spiritual things there is no care, and they all inconvenience the Church, for the sake of seeing only. But this is not what is required; we need works, and a pure mind[4]. But if thou spendest all the day in grasping after riches, and then coming in sayest a few words, thou hast not only not propitiated God, but hast even angered Him more. Wouldest thou conciliate thy Lord, exhibit works, make thyself acquainted with the mass of woes, look upon the naked, the hungry, the wronged; He hath cut out for thee ten thousand ways of shewing love for men. Let us not then deceive ourselves by living aimlessly and to no purpose, nor presume, because we now are in health; but bearing in mind, that often when we have fallen into sickness, and have reached the extreme of debility, we have been dead with fear and the looking for things to come, let us expect to fall again into the same state, let us get again the same fear, and let us become better men; since what is done now deserves infinite condemnation. For those in the courts of justice are like lions and dogs; those in the public places like foxes; and those who lead a life of leisure, even they do not use their leisure as they ought, spending all their time on theatres and the mischiefs arising from them. And there is no one to reprove what is being done; but there are many who envy, and are vexed that they are not in the like

JOHN XVII. 25. 26.

[1] ὀρχήστρας, al. ὀρχηστὰς, dancers.

[2] al. 'putting'

[3] lit. 'have the reality of.'

[4] or, 'intention.'

[a] or, 'robbing the State,' κλοπὴν δεδημοσιευμένην.

Homil. LXXXII.

condition[1], so that these in their turn are punished, though not actually doing wicked things. For they *not only do these things, but also have pleasure in them that do them.* Because what belongs to their will is alike[2] corrupt; whence it is plain, that the intention also will be punished. These things I say each day, and I will not cease to say them. For if any listen, it is gain; but if none give heed, ye shall *then* hear these things, when it will avail you nothing, and ye shall blame yourselves, and we shall be free from fault. But may it never come to pass that we should only have this excuse, but that you may be our boast before the judgment-seat of Christ, that together we may enjoy the blessings, through the grace and lovingkiudness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost be glory, for ever and ever. Amen.

[1] or, 'do not things like them.'

[2] i. e. 'no less than the actions.'

HOMILY LXXXIII.

JOHN xviii. 1.

When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples.

AN awful thing is death, and very full of terror, but not to those who have learnt the true wisdom which is above. For he that knows nothing certain concerning things to come, but deems it[1] to be a certain dissolution and end of life, with reason shudders and is afraid, as though he were passing into non-existence. But we who, by the grace of God, have learnt the hidden and secret things of His wisdom, and deem the action to be a departure to another place, should have no reason to tremble, but rather to rejoice and be glad, that leaving this perishable life we go to one far better and brighter, and which hath no end. Which Christ teaching by His actions, goeth to His Passion, not by constraint and necessity, but willingly. "These things," It saith, "Jesus spake, and departed *beyond the brook Cedron, where was a garden, into the which He entered, and His disciples.*"

[1] i. e. death, lit. 'the action'

Ver. 2. *Judas also, which betrayed Him, knew the place; for Jesus ofttimes resorted thither with His disciples.*

He journeyeth at midnight, and crosseth a river, and hasteth to come to a place known to the traitor, lessening the labour to those who plotted against Him, and freeing them from all trouble; and sheweth to the disciples that He

Homil. LXXXIII. came willingly to the action, (a thing which was most of all sufficient to comfort them,) and placeth Himself in the garden as in a prison.

These things spake Jesus unto them. "What sayest thou[1]? Surely He was speaking with the Father, surely He was praying. Why then dost thou not say that, 'having ceased from the prayer,' He came there?" Because it was not prayer, but a speech made on account of the disciples. "And the disciples entered into the garden." He had so freed them from fear, that they no longer resisted, but entered with Him into the garden. But how came Judas there, or whence had he gained his information when he came? It is evident from this circumstance, that Jesus generally[2] passed the night out of doors[3]. For had He been in the habit of spending it at home, Judas would not have come to the desert, but to the house, expecting there to find Him asleep. And lest, hearing of a "garden," thou shouldest think that Jesus hid Himself, It addeth, that *Judas knew the place;* and not simply so[4], but that He *often resorted thither with His disciples.* For ofttimes He was with them apart, conversing on necessary matters, and such as it was not permitted to others to hear. And He did this especially in mountains and gardens, seeking a place free from disturbance, that their attention might not be distracted from listening.

[1] addressed to St. John.

[2] τὰ πολλὰ

[3] ἔξω

[4] or, 'not once, but often, &c.'

Ver. 3. *Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanthorns, and torches, and weapons.*

And these men had often at other times sent to seize Him, but had not been able; whence it is plain, that at this time He voluntarily surrendered Himself. And how did they persuade the band? They were soldiers[5], who had made it their practice to do any thing for money.

[5] στρατιῶται, mercenaries.

Ver. 4. *Jesus therefore, knowing all things that should come upon Him, went forth, and said, Whom seek ye?*

That is, He did not wait to learn this from their coming, but spake and acted without confusion, as knowing all these things. "But why come they with weapons, when about to seize Him?" They feared His followers, and for this reason they came upon Him late at night. *And He went forth, and said unto them, Whom seek ye?*

Ver. 5. *They answered Him, Jesus of Nazareth*[a].

Seest thou His invincible power, how being in the midst of them He disabled their eyes? for that the darkness was not the cause of their not knowing Him, the Evangelist hath shewn, by saying, that they had torches also. And even had there been no torches, they ought at least to have known Him by His voice; or if they did not know it, how could Judas be ignorant, who had been so continually with Him? for he too stood with them, and knew Him no more than they, but with them fell backward. And Jesus did this to shew, that not only they could not seize Him, but could not even see Him when in the midst, unless He gave permission.

Ver. 7. *He saith again, Whom seek ye*[b]*?*

What madness! His word threw them backward, yet not even so did they turn, when they had learnt that His power was so great, but again set themselves to the same attempt. When therefore He had fulfilled all that was His, then He gave Himself up.

Ver. 8. *He answered, I told you that I Am.* (Ver. 5. *And Judas also which betrayed Him stood with them.*)

See the forbearance[1] of the Evangelist, how he doth not insult over the traitor, but relates what took place, only desiring to prove one thing, that the whole took place with His own consent. Then, lest any one should say that He Himself brought them to this, by having placed Himself into their hands, and revealed Himself to them; after having shewn to them all things which should have been sufficient to repulse them, when they persevered in their wickedness, and had no excuse, He put Himself in their hands, saying,

[1] τὸ ἀνεπαχθὲς

If therefore ye seek Me, let these go their way.

Manifesting until the last hour His lovingkindness towards them. "If," He saith, "ye want Me, have nothing to do with these, for, behold, I give Myself up."

Ver. 9. *That the saying might be fulfilled which He spake, Of those which Thou gavest Me have I lost none.*

By "loss[2]" He doth not here mean that which is of death,

[2] more exactly, 'perdition'

[a] Ver. 5, 6. *They answered Him, Jesus of Nazareth. Jesus saith unto them, I Am. And Judas also which betrayed Him stood with them. As soon then as He had said unto them, I Am, they went backward, and fell to the ground.* N. T.

[b] *Whom seek ye? And they said, Jesus of Nazareth.* N. T.

Homil. LXXXIII. but that which is eternal; though the Evangelist in the present case includes the former also. And one might wonder why they did not seize them with Him, and cut them to pieces, especially when Peter had exasperated them by what he did to the servant. Who then restrained them? No other than that Power which cast them backward. And so the Evangelist, to shew that it did not come to pass through their intention, but by the power and decree of Him
c. 17,12. Whom they had seized, has added, *That the saying might be fulfilled which He spake*, that "not one, &c."

[2.] Peter, therefore, taking courage from His voice, and from what had already happened, arms himself against the assailants[e]. "And how," saith some one, "doth he who was bidden not to have a scrip, not to have two coats, possess a sword?" Methinks he had prepared it long before, as fearing this very thing which came to pass. But if thou sayest, "How doth he, who was forbidden even to strike a blow with the hand, become a man-slayer?" He certainly had been commanded not to defend himself, but here he did not defend himself, but his Master. And besides, they were not as yet perfect or complete. But if thou desirest to see Peter endued with heavenly wisdom, thou shalt after this behold him wounded, and bearing it meekly, suffering ten thousand dreadful things, and not moved to anger. But Jesus here also worketh a miracle, both shewing that we ought to do good to those who do evil to us, and revealing His own power. He therefore restored the servant's ear, and
Mat.26, 52. said to Peter, that *All they that take the sword shall perish by the sword;* and as He did in the case of the bason, when
[1]lit. 'tension' He relaxed his vehemence[1] by a threat, so also here. The Evangelist adds the name of the servant, because the thing done was very great, not only because He healed him, but because He healed one who had come against Him, and who shortly after would buffet Him, and because He stayed the war which was like to have been kindled from this circumstance against the disciples. For this cause the Evangelist hath put the name, so that the men of that time might search and enquire diligently whether these things had really

[e] Ver. 10. *Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.*

come to pass. And not without a cause doth he mention the *right ear*, but as I think desiring to shew the impetuosity of the Apostle, that he almost aimed at the head itself. Yet Jesus not only restraineth him by a threat, but also calmeth him by other words, saying,

Ver. 11. *The cup which My Father hath given Me, shall I not drink it*[f]*?*

Shewing, that what was done proceeded not from their power, but from His consent, and declaring that He was not one opposed to God, but obedient to the Father even unto death.

Ver. 12, 13. *Then Jesus was taken; and they bound Him, and led Him away to Annas*[g].

Why to Annas? In their pleasure they made a show of[h] what had been done, as though forsooth they had set up a trophy.

And he was father-in-law to Caiaphas.

Ver. 14. *Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.*

Why doth the Evangelist again remind us of his prophecy? To shew that these things were done for our salvation. And such is the exceeding force of truth, that even enemies proclaimed these things beforehand. For lest the listener, hearing of bonds, should be confounded, he reminds him of that prophecy, that the death of Jesus was the salvation of the world.

Ver. 15. *And Simon Peter followed Jesus, and so did another disciple*[i].

Who is that other disciple? It is the writer himself. "And wherefore doth he not name himself? When he lay

[f] Ver. 11. *Then said Jesus unto Peter, Put up thy sword into the sheath,; the cup, &c.* N. T.

[g] Ver. 12, 13. *Then the band and the captain and officers of the Jews took Jesus, and bound Him, and led Him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.* N. T.

[h] or, 'made a show of Him in.'

[i] Ver. 15, 16. *And Simon Peter followed Jesus, and so did that other disciple; that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.* N. T.

Homil. LXXXIII. on the bosom of Jesus, he with reason concealed his name; but now why doth he this?" For the same reason, for here too he mentions a great good deed, that when all had started away[1], he followed. Therefore he conceals himself, and puts Peter before him. He was obliged to mention himself, that thou mightest understand that he narrates more exactly than the rest what took place in the hall, as having been himself within. But observe how he detracts from his own praise; for, lest any one should ask, "How, when all had retreated, did this man enter in farther than Simon?" he saith, that he *was known to the high priest.* So that no one should wonder that he followed, or cry him up for his manliness. But the wonder was that matter of Peter, that being in such fear, he came even as far as the hall, when the others had retreated. His coming thither was caused by love, his not entering within by distress and fear. For the Evangelist hath recorded these things, to clear a way for excusing his denial; with regard to himself, he doth not set it down as any great matter that he was known to the high priest, but since he had said that he alone with Jesus went in, lest thou shouldest suppose that the action proceeded from any exalted feelings, he puts also the cause. And that Peter would have also entered had he been permitted, he shews by the sequel; for when he went out, and bade the damsel who kept the door bring in Peter, he straightway came in. But why did he not bring him in himself? He clung to Christ, and followed Him; on this account he bade[2] the woman bring him in. What then saith the woman?

[1] al. 'retired'

[2] al. 'gave in charge'

Ver. 17. *Art not thou also one of this man's disciples? And he saith, I am not*[k].

What sayest thou, Peter? Didst thou not declare but now, "If need be that I lay down my life for Thee, I will lay it down?" What hath happened then, that thou canst not even endure the questioning of a door keeper? Is it a soldier who questions thee? Is it one of those who seized Him? No, it is a mean and abject door-keeper, nor is the questioning of a rough kind[3]. She saith not, "Art thou a disciple of that cheat and corrupter," but, *of that man,*

[3] θρασεῖα

[k] Ver. 17. *Then saith the damsel that kept the door unto Peter, Art not, &c.* N. T.

which was the expression rather of one pitying and relenting[1]. But Peter could not bear any of these words. The, *Art not thou also*, is said on this account, that John was within. So mildly did the woman speak. But he perceived none of this, nor took it into his mind, neither the first time, nor the second, nor the third, but when the cock crew; nor did this even bring him to his senses, till Jesus gave him the bitter look. And he stood warming himself[1] with the servants of the high priest, but Christ was kept bound within. This we say not as accusing Peter, but shewing the truth of what had been said by Christ.

JOHN XVIII. 19—21.

[1] lit. 'bent,' κατα-κομπτο-μένης.

Ver. 19. *The high priest then asked Jesus of His disciples, and of His doctrine.*

[3.] O the wickedness! Though he had continually heard Him speaking in the temple and teaching openly, he now desires to be informed. For since they had no charge to bring, they enquired concerning His disciples, perhaps where they were, and why He had collected them, and with what intention, and on what terms. And this he said, as desiring to prove Him to be a seditious person and an innovator, since no one gave heed to Him, except them alone, as though His were some factory of wickedness. What then saith Christ? To overthrow this, He saith,

Ver. 20. *I spake openly to the world*, (not to the disciples privately,) *I taught openly in the temple*[m].

"What then, said He nothing in secret?" He did, but not, as they thought, from fear, and to make conspiracies, but if at any time His sayings were too high for the hearing of the many.

Ver. 21. *Why askest thou Me? Ask them which heard Me*[n].

These are not the words of one speaking arrogantly, but of one confiding in the truth of what He had said. What therefore He said at the beginning, *If I bear witness of* c. 5, 31.

[1] Ver. 18. *And the servants and officers stood there, who had made a fire of coals; and they warmed themselves; and Peter stood with them, and warmed himself.*

[m] *Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.* N. T.

[n] *which heard Me, what I have said unto them; behold, they know what I said.* N. T.

Homil. LXXXIII. *Myself, My witness is not true*, this He now implieth, desiring to render His testimony abundantly credible. For when Annas mentioned the disciples[1], what saith He? "Dost thou ask Me concerning Mine? Ask Mine enemies, ask those who have plotted against Me, who have bound Me; let them speak." This is an unquestionable proof of truth, when one calls his enemies to be witnesses to what he saith. What then doth the high priest? When it would have been right thus to have made the enquiry, that person did not so.

[1] al. 'the disciples as disciples.'

Ver. 22. *And when He had thus spoken, one of the officers which stood by smote Him with the palm of his hand*[o].

What could be more audacious than this? Shudder, O heaven, be astounded, O earth, at the long-suffering of the Lord, and the senselessness of the servants! Yet what was it that He said? He said not, "Why askest thou Me," as if refusing to speak, but wishing to remove every pretext for senseless behaviour; and being upon this buffeted, though He was able to shake, to annihilate, or to remove all things, He doth not any one of these, but speaketh words able to relax any brutality.

Ver. 23. *And He saith, If I have spoken evil, bear witness of the evil*[p].

That is, "If thou canst lay hold on My words, declare it; but if thou canst not, why strikest thou Me?" Seest thou that the judgment-hall is full of tumult, and trouble, and passion, and confusion? The high priest asked deceitfully and treacherously, Christ answered in a straightforward manner, and as was meet. What then was next to be done? Either to refute, or to accept what He said. This however is not done, but a servant buffets Him. So far was this from being a court of justice, and the proceedings those of a conspiracy, and a deed of tyranny. Then not having even so made any farther discovery, they send Him bound to Caiaphas[q].

Ver. 25. *And Simon Peter stood and warmed himself.*

Wonderful, by what a lethargy[2] that hot and furious one

[2] κάρῳ.

[o] *of his hand, saying, Answerest thou the high priest so?* N. T.

[p] *of the evil; but if well, why smitest thou Me?* N. T.

[q] Ver. 24. *Annas sent* (ἀπέστειλεν) *Him bound to Caiaphas the high priest.* St. C. makes this the order of the narrative, but most commentators refer the words to an earlier period.

was possessed, when Jesus was being led away! After such things as had taken place, he doth not move, but still warms himself, that thou mayest learn how great is the weakness of our nature if God abandoneth. And, being questioned, he denies again[r]. JOHN XVIII. 26.

Ver. 26. Then saith *the kinsman*[s] *of him whose ear Peter cut off*, (grieving at what had taken place,) *Did I not see thee in the garden*[t]*?*

But neither did the garden bring him to remember what had taken place[1], nor the great affection which Jesus there had shewn by those words, but all these from pressure of anxiety he banished from his mind. But why have the Evangelists with one accord written concerning him? Not as accusing the disciple, but as desiring to teach us, how great an evil it is not to commit all to God, but to trust to one's self. But do thou admire the tender care of his Master, Who, though a prisoner and bound, took great forethought for His disciple, raising Peter up, when he was down, by His look, and launching him into a sea of tears[2].

[1] al. 'had been said.'

[2] εἰς δάκρυα καθέλκων.

"They lead Him therefore from Caiaphas to Pilate[u]."

This was done, in order that the number of His judges might shew, even against their will, how fully tested was His truth. *And it was early.* Before cock crow He was brought to Caiaphas, early in the morning to Pilate; whence the Evangelist shews, that being questioned by Caiaphas during an entire half of the night, He was in nothing proved guilty; wherefore Caiaphas sent Him on to Pilate. But leaving these things for the others to relate, John speaks of what follows next. And observe the ridiculous conduct of the Jews. They who had seized the innocent, and taken up arms, do not enter into the hall of judgment, *lest they should be polluted.* And tell me, what kind of pollution was it to set foot in a judgment-hall, where wrong-doers suffer justice?

[r] Part of ver. 25. *They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.*

[s] Ver. 26. *one of the servants of the high priest, being his kinsman, &c. saith.* N. T.

[t] *in the garden with him?* ver. 27. *Peter then denied again; and immediately the cock crew.* N. T.

[u] Ver. 28. *Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the Passover.* N. T.

Homil. LXXXIII. They who paid tithes of mint and anise, did not think they were polluted when bent on killing unjustly, but thought that they polluted themselves by even treading in a court of justice. "And why did they not kill Him, instead of bringing Him to Pilate?" In the first place, the greater part of their rule and authority had been cut away, when their affairs were placed under the power of the Romans; and besides, they feared lest they should afterwards be accused and punished by Him. "But what is, *That they might eat the Passover?* For He had done this on the first day of unleavened bread." Either he calls the whole feast "the Passover," or means, that they were then keeping the Passover, while He delivered it to His followers one day sooner, reserving His own Sacrifice for[1] the Preparation-day, when also of old the Passover was celebrated. But they, though they had taken up arms, which was unlawful, and were shedding blood, are scrupulous about the place, and bring forth Pilate to them.

[1] or, 'waiting for His &c. on'

Ver. 29. *And having gone out, he said, What accusation bring ye against this man?*

[4.] Seest thou that he was free from[2] fondness for rule and from malice? For seeing Jesus bound, and led by so many persons, he did not think that they had unquestionable proof of their accusation, but questions them, thinking it a strange thing that they should take for themselves the judgment, and then commit the punishment without any judgment to him. What then say they?

[2] al. 'from their'

Ver. 30. *If he were not a malefactor, we would not have delivered him up unto thee.*

O madness! for why do ye not mention His evil deeds, instead of concealing them? Why do ye not prove the evil? Seest thou that they every where avoid a direct accusation, and that they can say nothing? That Annas questioned Him about His doctrine, and having heard Him, sent Him to Caiaphas; and he having in his turn questioned Him, and discovered nothing, sent Him to Pilate. Pilate saith, *What accusation bring ye against this man?* Nor here have they any thing to say, but again employ certain[3] conjectures. At which Pilate being perplexed saith,

[3] al. 'but in certain'

Ver. 31, 32. *Take ye him and judge him according to your*

law. They therefore said, It is not lawful for us to put any man to death. But this they said, *that the saying of the Lord might be fulfilled, which He spake, signifying by what death He should die.* JOHN XVIII. 33—35.

"And how did the expression, *It is not lawful for us to put any man to death*, declare this?" Either the Evangelist means, that He was about to be slain not by the Jews only, but by[1] the Gentiles also, or that it was not lawful for them to crucify. But if they say, *It is not lawful for us to put any man to death*, they say it with reference to that season. For that they did slay men, and that they slew them in a different way, Stephen shews, being stoned. But they desired to crucify Him, that they might make a display of the manner of His death. Pilate, wishing to be freed from trouble, doth not dismiss Him for a long trial, but,

[1] Ben. not for &c. but for

Ver. 33, 34. *Having entered in, he asked Jesus, and said*[x], *Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me?*

Wherefore did Christ ask this? Because He desired to expose the evil intentions of the Jews. Pilate had heard this saying from many, and, since the accusers had nothing to say, in order that the enquiry might not be a long one, he desires to bring forward that which was continually reported. But when he said to them, *Judge him according to your law*, wishing to shew that His offence was not a Jewish one, they replied, *It is not lawful for us.* "He hath not sinned against our law, but the indictment is general[2]." Pilate then, having perceived this, saith, as being (himself) likely to be endangered, *Art thou the King of the Jews?* Then Jesus, not from ignorance, but from a desire that the Jews should be accused even by him, asked him, saying, *Did others tell it thee*[y]*?* On this point then declaring himself, Pilate replied,

[2] i. e. 'against heathen law also'

Ver. 35. *Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done?*

Here desiring to clear himself of the matter. Then because he had said, *Art thou the King?* Jesus reproving him answereth, "This thou hast heard from the Jews. Why dost

[x] *Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him.* N. T.

[y] Ver. 30. *Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me?* N. T.

Homil. LXXXIII. thou not make accurate enquiry? They have said that I am a malefactor; ask them what evil I have done. But this thou doest not, but art simply framing charges against Me." *Jesus answered him, Sayest thou this thing of thyself*, or from others? Pilate then cannot at once say that he had heard it, but simply goes along with[1] the people, saying, *They have delivered thee unto me.* "I must needs therefore ask thee what thou hast done." What then saith Christ?

[1] ἕπεται

Ver. 36. *My Kingdom is not of this world.*

He leadeth upwards Pilate, who was not a very wicked man, nor after their fashion, and desireth to shew that He is not a mere man, but God, and the Son of God. And what saith He?

If My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews[2].

[2] *to the Jews: but now is My kingdom not from hence.* N. T.

He undoeth that which Pilate for a while had feared, namely, the suspicion of seizing kingly power, "Is then His kingdom not of this world also[3]?" Certainly it is. "How then saith He it *is not?*" Not because He doth not rule here, but because He hath his empire from above, and because it is not human, but far greater than this and more splendid. "If then it be greater, how was He made captive by the other?" By consenting, and giving Himself up. But He doth not at present reveal[4] this, but what saith He? "If I had been of this world, *My servants would fight, that I should not be delivered.* Here He sheweth the weakness of kingship among us, that its strength lies in servants; but that which is above is sufficient for itself, needing nothing. From this the hereties taking occasion say, that He is different from the Creator. What then, when It saith, *He came to His own?* What, when Himself saith, *They are not of the world, as I am not of this world?* So also He saith that His kingdom is not from hence, not depriving the world of His providence and superintendence, but shewing, as I said, that His power was not human or perishable. What then said Pilate?

[3] Ben. omits 'also'

[4] al. 'hide'

c. 1, 11.

c. 17, 14.

Ver. 37. *Art thou a king then? Jesus answered, Thou sayest that I am a King. To this end was I born.*

If then He was born a King, all His other attributes are by Generation, and He hath nothing which He received in

addition. So that when thou hearest that, *As the Father hath life in Himself, so hath He given to the Son also to have life,* deem of nothing else but His generation, and so of the rest. JOHN XVIII. 37. c. 5, 26.

And for this cause came I[1], *that I should bear witness unto the truth.* [1] *came I into the world.* N. T.

That is, "that I should speak this very thing, and teach it, and persuade all men."

[5.] But do thou, O man, when thou hearest these things, and seest thy Lord bound and led about, deem present things to be nought. For how can it be otherwise than strange, if Christ bore such things for thy sake, and thou often canst not endure even words? He is spit upon, and dost thou deck thyself with garments and rings, and, if thou gain not good report from all, think life unbearable? He is insulted, beareth mockings, and scornful blows upon the cheek; and dost thou wish every where to be honoured, and bearest thou not the reproaching of Christ? Hearest thou not Paul saying, *Be ye imitators*[2] *of me, even as I also am of Christ?* When therefore any one makes a jest of thee, remember thy Lord, that in mockery they bowed the knee before Him, and worried[3] Him both by words and deeds, and treated Him with much irony; but He not only did not defend Himself, but even repaid them with the contraries, with mildness and gentleness. Him now let us emulate; so shall we be enabled even to be delivered from all insult. For it is not the insulter that gives effect to acts of insult, and makes them biting, but he who is little of soul, and is pained by them. If thou art not pained, thou hast not been insulted; for the suffering from injuries depends not on those who inflict, but on those who undergo them. Why dost thou grieve at all? If a man hath insulted thee unjustly, in this case surely thou oughtest not to grieve at all, but to pity him; if justly, much more oughtest thou to keep quiet. For should any one address thee, a poor man, as though thou wert rich, the praise contained in his words is nothing to thee, but his encomium is rather mockery; and so if one insulting thee utter things that are untrue, the reproach is nothing to thee either. But if conscience takes hold of what hath been said, be not grieved at the words, but make

[2] μιμηταὶ 1 Cor. 11, 1.

[3] διέσυρον

Homil. LXXXIII. correction in deeds. This I say with regard to what really are insults. For if one reproach thee with poverty or low birth, laugh at him[1]. These things are a reproach not to the hearer, but to the speaker, as not knowing true wisdom. "But," saith some one, "when these things are said in the presence of many who are ignorant of the truth, the wound becomes unbearable." Nay, it is most bearable, when you have an audience present of witnesses praising and applauding you, scoffing at and making a jest of him. For not he that defends himself, but he that saith nothing, is applauded by sensible persons. And if none of those present be a sensible person, then laugh at him most of all, and delight thyself in the audience of heaven. For there all will praise and applaud and welcome thee. For one Angel is as good as all the world. But why speak I of Angels, when the Lord Himself proclaimeth[2] thee? Let us exercise ourselves with these reasonings. For it is no loss to be silent when insulted, but it is, on the contrary, to defend one's self when insulted. Since were it a fault silently to bear what is said, Christ would never have told us, *If one smite thee on the right cheek, turn to him the other also.* If then our enemy say what is not true, let us on this account even pity him, because he draws down upon him the punishment and vengeance of the accusers[3], being unworthy even to read the Scriptures. For to the sinner God saith, *Why declarest thou My statutes, and takest My covenant in thy mouth? Thou satest and spakest against thy brother.* And if he speak the truth, so also he is to be pitied; since even the Pharisee spake the truth; yet he did no harm to him who heard him, but rather good, while he deprived himself of ten thousand blessings, enduring shipwreck by this accusation. So that either way it is he that suffers injury, not thou; but thou, if thou art sober, wilt have double gain; both the propitiating God by thy silence, and the becoming yet more discreet, the gaining an opportunity from what hath been said to correct what has been done, and the despising mortal glory. For this is the source of our pain, that many gape upon the opinion of men. If we are minded to be thus truly wise, we shall know well that human things are nothing. Let us learn

[1] al. 'this is to be laughed at'

[2] Sav. conj. 'shall proclaim'

Matt. 5, 39. *whosoever shall, &c.* N. T.

[3] Sav. conj. 'evil-speaking.' Ps. 50, 16 & 20. LXX.

then, and having reckoned up our faults, let us accomplish their correction in time, and let us determine to correct one this month, and another next month, and a third in that which follows. And so mounting as it were by steps, let us get to heaven by a Jacob's ladder. For the ladder seems to me to signify in a riddle by that vision the gradual ascent by means of virtue, by which it is possible for us to ascend from earth to heaven, not using material steps, but improvement and correction of manners. Let us then lay hold on this means of departure and ascent, that having obtained heaven, we may also enjoy all the blessings there, through the grace and loving-kindness of our Lord Jesus Christ; to Whom be glory for ever and ever. Amen.

JOHN XVIII. 37.

HOMILY LXXXIV.

JOHN xviii. 37.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My Voice.

A MARVELLOUS thing is long-suffering; it places the soul as in a quiet harbour, freeing it from tossings[1] and evil spirits. And this every where Christ hath taught us, but especially now, when He is judged, and dragged, and led about. For when He was brought to Annas, He answered with great gentleness, and, to the servant who smote Him, said what had power to bring down all his insolence; thence having gone to Caiaphas, then to Pilate, and having spent the whole night in these scenes, He all through exhibiteth His own mildness; and when they said that He was a malefactor, and were not able to prove it, He stood silent; but when He was questioned concerning the Kingdom, then He spake to Pilate, instructing him, and leading him in to[2] higher matters. But why was it that Pilate made the enquiry not in their presence, but apart, having gone into the judgment hall? He suspected something great respecting Him, and wished, without being troubled by the Jews, to learn all accurately. Then when he said, *What hast thou done?* on this point Jesus made no answer; but concerning that of which Pilate most desired to hear, namely, His Kingdom, He answered, saying, *My Kingdom is not of this world.* That is, "I am indeed a King, yet not such an one as thou suspectest, but

[1] or, 'waves,' or, 'winds.'

[2] Sav. conj. 'up.'

far more glorious," declaring[1] by these words and those which follow, that no evil had been done by Him. For One Who saith, *To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth,* sheweth, that no evil hath been done by Him. Then when He saith, *Every one that is of the truth heareth My voice,* He draweth him on by these means, and persuadeth him to become a listener to the words. "For if," saith He, "any one is true, and desireth these things[2], he will certainly hear Me." And, in fact, He so took him by these short words, that he said,

JOHN XVIII. 38-40.

[1] al. 'hinting.'

[2] i. e. the things of truth.

Ver. 38. *What is truth?*

But for the present he applieth himself to what was pressing, for he knew that this question needed time, and desired to rescue Him from the violence of the Jews. Wherefore he went out, and what said he?

I find no fault in him[a].

Consider how prudently he acted. He said not, "Since he hath sinned, and is deserving of death, forgive him on account of the Feast[3];" but having first acquitted Him of all guilt, he asks them over and above, if they were not minded to dismiss Him as innocent, yet as guilty to forgive Him on account of the time. Wherefore he added,

[3] lit. 'grant him to the feast.'

Ver. 39, 40. *Ye have a custom that I should release unto you one at the Passover;* then in a persuasory way, *Will ye therefore that I release the king of the Jews? Then cried they all, Not this man, but Barabbas*[b].

O accursed decision! They demand those like mannered with themselves, and let the guilty go; but bid him punish the innocent. For this was their custom from old time. But do thou all through observe the lovingkindness of the Lord in these circumstances. Pilate scourged Him[c], perhaps desiring to exhaust and to soothe the fury of the Jews. For when he had not been able to deliver Him by his

[a] *And when he had said this, he went out again unto the Jews and saith unto them, I find in him no fault at all.* N. T.

[b] *Barabbas. Now Barabbas was a robber.* N. T.

[c] Chap. xix. 1—3. *Then Pilate therefore took Jesus, and scourged Him. And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews! and they smote Him with their hands.*

HOMIL. LXXXIV. former measures, being anxious to stay the evil at this point, he scourged Him, and permitted to be done what was done, the robe and crown, to be put on Him, so as to relax their anger.

v. 5. Wherefore also he led Him forth to them crowned, that, seeing the insult which had been done to Him, they might recover a little from their passion, and vomit their venom. "And how would the soldiers have done this, had it not been the command of their ruler?" To gratify the Jews. Since it was not by his command that they at first went in[1] by night, but to please the Jews; they dared any thing for money. But He, when so many and such things were done, yet stood silent, as He had done during the enquiry, and answered nothing. And do thou not merely hear these things, but keep them continually in thy mind, and when thou beholdest the King of the world and of all Angels, mocked of the soldiers, by words and by actions, and bearing all silently, do thou imitate Him by deeds thyself. For when Pilate had called Him the King of the Jews, and they now put about Him the apparel of mockery, then Pilate having led Him out, said,

[1] i. e. to the garden.

Ver. 4, 5. "I find no fault against him. He therefore went forth, wearing the crown [d]."

But not even so was their rage quenched, but they cried out,

Ver. 6. *Crucify him, crucify him* [e].

Then Pilate, seeing that all was done in vain, said,

Take ye him, and crucify him.

Whence it is clear that he had permitted what had been done before, because of their madness.

For I, he saith, *find no fault in him.*

[2.] See in how many ways the judge makes His defence, continually acquitting Him of the charges; but none of these things shamed the dogs from their purpose. For the, *Take ye him and crucify him*, is the expression of one clearing himself of the guilt, and thrusting them forward to an action

[d] Ver. 4, 5. *Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns and the purple robe, and Pilate saith unto them, Behold the man.* N. T.

[e] Ver. 6. *When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him.* N. T.

not permitted to them. They therefore had brought Him, in order that the thing might be done by the decision of the governor; but the contrary fell out, that He was rather acquitted than condemned by the governor's decision. Then, because they were ashamed, John XIX. 8. 9.

Ver. 7. *We have*, they said, *a law, and by our law he ought to die, because he made himself the Son of God.*

"How then when the judge said, *Take ye him, and judge him according to your law*, did ye reply, *It is not lawful for us to put any man to death*, while here ye fly to the law? And consider the charge, *He made himself the Son of God.* Tell me, is this a ground of accusation, that He Who performed the deeds of the Son of God should call Himself the Son of God?" What then doth Christ? While they held this dialogue one with the other, He held His peace, fulfilling that saying of the Prophet, that *He openeth not His mouth: in His humiliation His judgment was taken away.* Is. 53, 7. 8. LXX.

Then Pilate is alarmed[f] when he hears from them, that He made Himself the Son of God, and dreads lest the assertion may possibly be true, and he should seem to transgress; but these men who had learnt this, both by His deeds and words, did not shudder, but are putting Him to death for the very reasons for which they ought to have worshipped Him. On this account he no more asks Him, "What hast thou done?" but, shaken by fear, he begins the enquiry again, saying, "Art thou the Christ?" But He answered not. For he who had heard, *To this end was I born, and for this came I*, and, *My Kingdom is not of this world*, he, when he ought to have opposed His enemies and delivered Him, did not so, but seconded the fury of the Jews. Then they being in every way silenced, make their cry issue in a political charge, saying, *He that maketh himself a king, speaketh against Cæsar.* Ver. 12. Pilate ought therefore to have accurately enquired, whether He had aimed at sovereignty, and set His hand to expel Cæsar from the kingdom. But he makes not an exact enquiry,

[f] Ver. 8. 9. *When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.* N. T.

Homil. LXXXIV. and therefore Christ answered him nothing, because He knew that he asked all the questions idly[g]. Besides, since His works bare witness to Him, He would not prevail by word, nor compose any defence, shewing that He came voluntarily to this condition. When He was silent, Pilate saith,

Ver. 10. *Knowest thou not that I have power to crucify thee*[h]*?*

Seest thou how he condemned himself beforehand; for, "if the whole rests with thee, why dost not thou let Him go, when thou hast found no fault in Him?" When then Pilate had uttered the sentence against himself, then He saith,

Ver. 11. *He that delivered Me unto thee hath the greater sin.*

Shewing that he also was guilty of sin. Then, to pull down his pride and arrogance, He saith,

Thou wouldest have no power except it were given thee[i].

Shewing that this did not come to pass merely in the common order of events[k], but that it was accomplished mystically. Then lest, when thou hearest, *Except it were given thee*, thou shouldest deem that Pilate was exempt from all blame, on this account therefore He said, *Therefore he that delivered Me unto thee hath the greater sin.* "And yet if it was given, neither he nor they were liable to any charge." "Thou objectest idly; for the 'given' in this place means what is 'allowed;' as though He had said, 'He hath permitted these things to be, yet not for that are ye clear of the wickedness.'" He awed Pilate by the words, and proffered a clear defence. On which account that person sought to release Him; but they again cried out, saying[l],

Ver. 12. *If thou let this man go, thou art not Cæsar's friend.*

For when they profited nothing by bringing charges drawn

[g] εἰκῇ πάντα ἐρωτῶντα. Savile reads ἐρωτῶν, with the conjecture ἐρῶν. The reading rendered above best suits the sense, and is supported by Mss.

[h] Ver. 10. *Then saith Pilate unto Him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?* N. T.

[i] *no power against Me, except it were given thee from above: therefore he that &c.* N. T.

[k] τὴν τῶν πολλῶν ἀκολουθίαν, al. τῶν ἄλλων.

[l] Ver. 12. *And from thenceforth Pilate sought to release Him; but the Jews cried out, saying.* N. T.

from their own law, they wickedly betook themselves to external laws, saying, JOHN XIX. 14, 15.

Every one that maketh himself a king speaketh against Cæsar.

And where hath this Man appeared as a tyrant? Whence can ye prove it? By the purple robe? By the diadem? By the dress[1]? By the soldiers? Did not He ever walk unattended, save by His twelve disciples, following in every point a humble mode of living, both as to food, and clothing, and habitation? But O what shamelessness and ill-timed cowardice! For Pilate, deeming that he should now incur some danger were he to overlook these words, comes forth as though to enquire into the matter[m], (for the "sitting down" shewed this,) but without making[2] any enquiry, he gave Him up to them, thinking to shame them. For to prove that he did it for this purpose, hear what he saith.

[1] al. 'the chariot'

[2] al. 'taking pains for'

Ver. 14, 15. *Behold your king!* But when they said, *Crucify him*, he added again, *Shall I crucify your king?* But they cried out, *We have no king but Cæsar*[n].

Of their own will they subjected themselves to punishment; therefore also God gave them up, because they were the first to cast themselves out from His providence and superintendence; and since with one voice they rejected His sovereignty, He allowed them to fall by their own suffrages. Still what had been said should have been sufficient to calm their passion, but they feared, lest, being let go, He should again draw the multitudes, and they did all they could to prevent this. For a dreadful thing is love of rule, dreadful and able to destroy the soul; it was on account of this that they had never heard Him. And yet Pilate, in consequence of a few words, desired to let Him go, but they pressed on, saying, *Crucify him.* And why did they strive to kill Him in this manner? It was a shameful death. Fearing therefore

[m] Ver. 13. *When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.* N. T.

[n] Ver. 14, 15. *And it was the preparation of the Passover, and about the sixth hour; and he saith unto the Jews, Behold your king! But they cried out, Away with him, away with him, crucify him! Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar.* N. T.

Homil. LXXXIV. lest there should afterwards be any remembrance of Him, they desired to bring Him to the accursed punishment, not knowing that truth is exalted by hindrances. To prove that they had this suspicion, listen to what they say[1]; *We have heard that that deceiver said, After three days I will rise again;* on this account they made all this stir, turning things upside down[2], that they might ruin matters in after time[3]. And the ill-ordered people, corrupted by their rulers, cried out continually, *Crucify him!*

[1] al. 'one saith' Mat. 27, 63.

[2] or, 'using every means'

[3] ὥστε τὰ μετὰ ταῦτα λυμήνασθαι

[3.] But let us not merely read of these things, but bear them in our mind; the crown of thorns, the robe, the reed, the blows, the smiting on the cheek, the spittings, the irony. These things, if continually meditated on, are sufficient to take down all anger; and if we be mocked at, if we suffer injustice, let us still say, *The servant is not greater than his Lord;* and let us bring forward the words of the Jews, which they uttered in their madness, saying, *Thou art a Samaritan, and hast a devil;* and, *He casteth out devils by Beelzebub.* For on this account He bare all these things, in order that we might walk in His footsteps, and endure those mockings which disturb more than any other kind of reproach. Yet nevertheless He not only bare these things, but even used every means to save and deliver from the appointed punishment those who did them. For He sent the Apostles also for their salvation, at least thou hearest them saying, that, *We*[4] *know that through ignorance ye did it;* and by these means drawing them to repentance. This let us also imitate; for nothing so much maketh God propitious as the loving enemies, and doing good to those who despitefully use us. When a man insults thee, look not to him, but to the devil who moves him, and against him empt all thy wrath, but pity the man who is moved by him. For if lying is from the devil, to be angry without a cause is much more so. When thou seest one turning another into ridicule, consider that it is the devil who moves him, for mockings belong not to Christians. For he who hath been bidden to mourn, and hath heard, *Woe, ye that laugh,* and who after this insults, and jests, and is excited, demands not reproach from us, but sorrow, since Christ also was troubled when He thought on Judas. All these things therefore let us practise in our

c. 13, 16.

c. 8, 48.

Luke 11, 15.

Acts 3, 17.

[4] *I*, N.T.

Luke 6, 25.

actions, for if we act not rightly in these, we have come to no purpose and in vain into the world. Or rather we have come to our harm, for faith is not sufficient to bring men to the Kingdom, nay, it even hath power[1] in this way most to condemn those who exhibit an ill life; for He *which knew his Lord's will, and did it not, shall be beaten with many stripes;* and again, *If I had not come and spoken unto them, they had not had sin.* What excuse then shall we have, who have been set within the palace, and deemed worthy to stoop[2] down and enter into the sanctuary, and have been made partakers of the releasing Mysteries[3], and who yet are worse than the Greeks, who have shared in none of these things? For if they for the sake of vain-glory have shewn so much true wisdom, much more ought we to go after all virtue, because it is pleasing to God. But at present we do not even despise wealth; while they have often been careless of their life, and in wars have given up their children to their madness about devils[4], and have despised nature for the sake of their devils, but we do not even despise money for the sake of Christ, nor anger on account of God's will, but are inflamed, and in no better state than the fevered. And just as they, when possessed by their malady, are all burning, so we, suffocated as by some fire, can stop at no point of desire, increasing both anger and avarice. On this account I am ashamed and astonished, when I behold among the Greeks men despising riches, but all mad among ourselves. For even if we could find some despising riches, we should find that they have been made[5] captive by other vices, by passion or envy; and a hard thing it is to discover true wisdom without a blemish[6]. But the reason is, that we are not earnest to get our remedies from the Scriptures, nor do we apply ourselves to those Scriptures with compunction, and sorrow, and groaning, but carelessly, if at any time we chance to be at leisure. Therefore when a great rush of worldly matters comes, it overwhelms all; and if there hath been any profit, destroys it. For if a man have a wound, and after putting on a plaister, do not tie it tight, but allow it to fall off, and expose his sore to wet, and dust, and heat, and ten thousand other things able to irritate it, he will get no good; yet not by reason of the inefficacy of the remedies,

JOHN XIX. 14.

[1] or, 'the case admits,' ἔχει. Luke 12, 47. c. 15, 22.

[2] or, 'to peep,' διακύψαι

[3] Ben. 'mysteries releasing from sins'

[4] i. e. their heathen worship.

[5] al. 'they are made.'

[6] καθαρόν.

Homil. LXXXIV. but by reason of his own carelessness. And this also is wont to happen to us, when we attend but little to the divine oracles, but give ourselves up wholly and incessantly to things of this life; for thus all the seed is choked, and all is made unfruitful. That this may not be the case, let us look carefully a little, let us look up to heaven, let us bend down to the tombs and coffins of the departed. For the same end awaiteth us, and the same necessity of departure will often come upon us before the evening. Prepare we then for this expedition[1]; there is need of many supplies for the journey[2], for great is the heat there, and great the drought, and great the solitude. Henceforth there is no reposing at an inn, there is no buying any thing, when one hath not taken all from hence. Hear at least what the virgins say, *Go ye to them that sell;* but they who went found not. Hear what Abraham saith, *A gulph between us and you.* Hear what Ezekiel saith concerning that day, that Noah, and Job, and Daniel shall in no wise deliver their sons. But may it never come to pass that we hear these words, but that having taken hence sufficient provision for our way to eternal life, we may behold with boldness our Lord Jesus Christ, with Whom to the Father and the Holy Ghost be glory, dominion, honour, now and ever, and world without end. Amen.

[1] ἔξοδον.

[2] ἐφοδίων.

Mat. 25, 9.

Luke 16, 26.

Ezek. 14, 14.

HOMILY LXXXV.

JOHN xix. 16—18.

Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away. And He, bearing His cross, went forth into a place called the place of a skull[a], *where they crucified Him*[b].

SUCCESSES have terrible power to cast down or draw aside those who take not heed. Thus the Jews, who at first enjoyed the influence[1] of God, sought the law of royalty from the Gentiles, and in the wilderness after the manna remembered the onions. In the same way here, refusing the Kingdom of Christ, they invited to themselves that of Cæsar. Wherefore God set a king over them, according to their own decision. When then Pilate heard these things, he delivered Him to be crucified. Utterly without reason. For when he ought to have enquired whether Christ had aimed at sovereign power, he pronounced the sentence through fear alone. Yet that this might not befal him, Christ said beforehand, *My Kingdom is not of this world;* but he having given himself wholly up to present things, would practise no great amount of wisdom. And yet his wife's dream should have been sufficient to terrify him; but by none of these things was he made better, nor did he look to heaven, but delivered Him up. And now they laid the cross upon Him as a malefactor. For even the wood

1 ῥοπῆς

[a] *place of a skull, which is called in the Hebrew, Golgotha.* N. T.

[b] *Him, and two other with Him, on either side one, and Jesus in the midst.* N. T.

Homil. LXXXV. they abominated, and endured not even to touch it. This was also the case in the type; for Isaac bare the wood. But then the matter stopped at the will of his father[1], for it was the type; while here it proceeded to action, for it was the reality.

[1] i. e. only shewed Abraham's willingness

And He came to the place of a skull. Some say that Adam died there, and there lieth; and that Jesus in this place where death had reigned, there also set up the trophy. For He went forth bearing the Cross as a trophy over the tyranny of death: and as conquerors do, so He bare upon His shoulders the symbol of victory. What matter if the Jews did[2] these things with a different intent. They crucified Him too with thieves, in this also unintentionally fulfilling prophecy; for what they did for insult contributed to the truth, that thou mayest learn how great is its power, since the Prophet had foretold of old, that *He was numbered with the transgressors.* The devil therefore wished to cast a veil over what was done, but was unable; for the three were crucified, but Jesus alone was glorious, that thou mayest learn, that His power effected all. Yet the miracles took place when the three had been nailed to the cross; but no one attributed any thing of what was done to either of those others, but to Jesus only; so entirely was the plot of the devil rendered vain[3], and all returned upon his own head. For even of these two, one was saved. He therefore did not insult the glory of the Cross[4], but contributed to it not a little. For it was not a less matter than shaking the rocks, to change a thief upon the cross, and to bring him into Paradise.

[2] al. 'ordered'

Is. 53, 12.

[3] ἕωλος, lit. 'stale'

[4] al. 'the Crucified'

Ver. 19. *And Pilate wrote a title*[c].

At the same time requiting the Jews, and making a defence for Christ. For since they had given Him up as worthless, and attempted to confirm this sentence by making Him share the punishment of the robbers, in order that for the future it might be in no man's power to prefer evil charges against him, or to accuse him as a worthless and wicked person, to close moreover their mouths and the mouths of

[c] Ver. 19, 20. *And Pilate wrote a title, and put it on the Cross, and the writing was, Jesus of Nazareth the King of the Jews. This title then read many of the Jews, for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, and Greek, and Latin.*

all who might desire to accuse Him, and to shew that they had risen up against their own King, Pilate thus placed, as on a trophy, those letters, which utter a clear voice, and shew forth His victory, and proclaim His Kingdom, though not in its completeness. And this he made manifest not in a single tongue, but in three languages; for since it was likely that there would be a mixed multitude among the Jews on account of the Feast, in order that none might be ignorant of the defence, he publicly recorded[1] the madness of the Jews, in all the languages. For they bare malice against Him even when crucified[d]. "Yet what did this harm you[2]? Nothing. For if He was a mortal and weak, and was about to become extinct, why did ye fear the letters asserting that He is the King of the Jews?" And what do they ask? "Say that *he said.* For now it is an assertion, and a general sentence, but if *he said* be added, the charge is shewn to be one arising from his own rashness and arrogance." Still Pilate was not turned aside, but stood to his first decision. And it is no little thing that is dispensed even from this circumstance, but the whole matter. For since the wood of the cross was buried, because no one was careful to take it up, inasmuch as fear was pressing, and the believers were hurrying to other urgent matters; and since it was in after times to be sought for, and it was likely that the three crosses would lie together, in order that the Lord's might not be unknown, It was made manifest to all, first by Its lying in the middle, and then by the title. For those of the thieves had no titles.

JOHN XIX. 21—24.

[1] lit. 'inscribed on a pillar.'

[2] to the Jews.

The soldiers parted the garments, but not the coat[e]. See the prophecies in every instance fulfilled by their wickednesses; for this also had been predicted of old; yet there were three crucified, but the matters of the prophecies[3] were fulfilled in Him. For why did they not this in the case of

[3] al. 'of the prophetical.'

[d] Ver. 21, 21. *Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews, but that he said, I am King of the Jews. Pilate answered, What I have written, I have written.* N. T.

[e] Ver. 23, 24. *Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be, that the Scripture might be fulfilled which saith, They parted My raiment among them, and for My vesture they did cast lots.* N. T.

HOMIL. LXXXV. the others, but in His case only? Consider too, I pray you, the exactness of the prophecy. For the Prophet saith not only, that they "parted," but that they "did not part." The rest therefore they divided, the coat they divided not, but committed
v. 23. the matter to a decision by lot. And the, *Woven from the top*, is not put without a purpose; but some say that a figurative assertion is declared by it, that the Crucified was not simply man, but had also the Divinity from above[1]. Others say that the Evangelist describes the very form of the coat[2]. For since in Palestine they put together two strips of cloth and so weave their garments, John, to shew that the coat was of this kind, saith, *Woven from the top;* and to me he seems to say this, alluding to the poorness of the garments, and that as in all other things, so in dress also, He followed a simple[3] fashion.

[1] or, 'from the first,' ἄνωθεν [2.]
[2] lit. 'little coat'
[3] λιτὸν

Ver. 24. *These things the soldiers did.*

But He, on the Cross, committeth His mother to the disciple[t], teaching us even to our last breath to shew every care for our parents. When indeed she unseasonably
c. 2, 4. troubled Him, He said, *Woman, what have I to do with*
Mat. 12, 48. *thee?* And, *Who is My mother?* But here He sheweth much loving affection, and committeth her to the disciple whom He loved. Again John conceals himself, in modesty; for had he desired to boast, he would have also put in the cause for which he was loved, since probably it was some great and wonderful one. But wherefore doth He converse on nothing else with John, nor comfort him when desponding? Because it was no time for comforting by words; besides, it was no little thing for him to be honoured with such honour, and to receive the reward of stedfastness. But do thou consider, I pray, how even on the cross He did every thing without being troubled, speaking with the disciple concerning His mother, fulfilling prophecies, holding forth good hopes to the thief. Yet before He was crucified He appeareth sweating, agonized, fearing. What then can

[t] Ver. 25—27. *Now there stood by the Cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son. Then saith He to the disciple, Behold thy mother. And from that hour that disciple took her to his own home.*

this mean? Nothing difficult, nothing doubtful. There indeed the weakness of nature had been shewn, here was being shewn the excess of Power. Besides, by these two things He teacheth us, even if before things terrible we be troubled, not on that account to shrink from things terrible, but when we have embarked in the contest to deem all things[1] possible and easy. Let us then not tremble at death. Our soul hath by nature the love of life, but it lies with us either to loose the bands of nature, and make this desire weak; or else to tighten them, and make the desire more tyrannous. For as we have the desire of sexual intercourse, but when we practise true wisdom we render the desire weak, so also it falls out in the case of life; and as God hath annexed carnal desire to the generation of children, to maintain a succession among us, without however forbidding us from travelling the higher road of continence; so also He hath implanted in us the love of life, forbidding us from destroying ourselves, but not hindering our despising the present life. And it behoves us, knowing this, to observe due measure, and neither to go at any time to death of our own accord, even though ten thousand terrible things possess us; nor yet when dragged to it, for the sake of what is pleasing to God, to shrink back from and fear it, but boldly to strip for it, preferring the future to the present life.

JOHN XIX. 25—27.

[1] al. 'all things are'

But the women stood by the Cross, and the weaker sex then appeared the manlier; so entirely henceforth were all things transformed. v. 25.

And He, having committed His mother to John, said, *Behold thy Son.* O the honour! with what honour did He honour the disciple! when He Himself was now departing, He committed her to the disciple to take care of. For since it was likely that, being His mother, she would grieve, and require protection, He with reason entrusted her to the beloved. To him He saith, *Behold thy mother.* This He said, knitting them together in charity; which the disciple understanding, took her to his own home. "But why made He no mention of any other woman, although another stood there?" To teach us to pay more than ordinary respect to our mothers. For as when parents oppose us on spiritual

v. 26.

v. 27.

Homil. LXXXV. matters, we must not even own them, so when they do not hinder us, we ought to pay them all becoming respect, and to prefer them before others, because they begat us, because they bred us up, because they bare for us ten thousand terrible things. And by these words He silenceth the shamelessness of Marcion; for if He were not born according to the flesh, nor had a mother, wherefore taketh He such forethought for her alone?

Ver. 28. *After this, Jesus knowing that all things were now accomplished.*

That is, "that nothing was wanting to the Dispensation." For He was every where desirous to shew, that this Death was of a new kind, if indeed the whole lay in the power of the Person dying, and death came not on the Body before that He willed it; and He willed it after He had fulfilled all things. Therefore also He said, *I have power to lay down My life; and I have power to take it again.* Knowing therefore that all things were fulfilled, He saith,

c. 10, 18.

I thirst[g].

Here again fulfilling a prophecy. But consider, I pray, the accursed nature of the bystanders. Though we have ten thousand enemies, and have suffered intolerable things at their hands, yet when we see them perishing, we relent; but they did not even so make peace with Him, nor were tamed by what they saw, but rather became more savage, and increased their irony; and having brought to Him vinegar on a sponge[h], as men bring it to the condemned, thus they gave Him to drink; since it is on this account that the hyssop is added.

Ver. 30. *Having therefore received it, He saith, It is finished.*

Seest thou how He doth all things calmly, and with power? And what follows shews this. For when all had been completed,

He bowed His Head, (this had not been nailed,) *and gave up*[1] *the ghost.*

That is, "died." Yet to expire does not come[2] after the

[1] ἀφῆκε, [παρέδωκε,] G. T.

[2] i. e. naturally.

[g] *that the Scripture might be fulfilled, saith, I thirst.* N. T.

[h] Ver. 29. *Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth.*

bowing the head; but here, on the contrary, it doth. For He did not, when He had expired, bow His Head, as happens with us, but when He had bent His Head, then He expired. By all which things the Evangelist hath shewn, that He was Lord of all. JOHN XIX. 31.

But the Jews, on the other hand, who swallowed the camel and strained at the gnat, having wrought so atrocious a deed, are very precise concerning the day.

Ver. 31. *Because it was the Preparation, that the bodies should not remain upon the cross*[i]*—they besought Pilate that their legs might be broken*[k].

Seest thou how strong a thing is truth? By means of the very things which are the objects of their zeal, prophecy is fulfilled, for by occasion of those things, this plain prediction, unconnected with them[l], receives its accomplishment. For the soldiers[m] when they came, brake the legs of the others, but not those of Christ. Yet these to gratify the Jews pierced His Side with a spear, and now insulted the dead Body. O abominable and accursed purpose! Yet, beloved, be not thou confounded, be not thou desponding; for the things which these men did from a wicked will, fought on the side of the truth. Since there was a prophecy, saying, (from this circumstance[1],) *They shall look on Him Whom they pierced.* And not this only, but the deed then dared was a demonstration of the faith, to those who should afterwards disbelieve; as to Thomas, and those like him. With this too an ineffable mystery was accomplished. For *there came forth water and blood.* Not without a purpose, or by chance, did those founts come forth, but because by means of these two together the Church consisteth[n]. And the initiated know it, being by water indeed regenerate, and nourished by the Blood and the Flesh. Hence the Mysteries take their beginning; that[2] when thou approachest

[1] ἐντεῦθεν. v. 37. Zech. 12, 10.

[2] i. e. to teach thee that.

[i] *Upon the cross on the Sobbath day, (for that day was a high day.)* N. T.

[k] *Be broken, and that they might be taken away.* N. T.

[l] ἑτέρα αὐτοῖς αὕτη προαναφώνησις.

[m] Ver. 32—34. *Then came the soldiers and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that He was dead already, they brake not His legs, but one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water.* N. T.

[n] ἐξ ἀμφοτέρων τούτων ἡ Ἐκκλησία συνέστηκε.

Homil. LXXXV. to that awful Cup, thou mayest so approach, as drinking from the very Side.

Ver. 35. *And he that saw it bare record, and his record is true*[o].

That is, "I heard it not from others, but was myself present and saw it, and the testimony is true." As may be supposed. For he relates an insult done; he relates not any thing great and admirable, that thou shouldest suspect his narrative; but securing the mouths of heretics, and loudly proclaiming beforehand the Mysteries that should be, and beholding the treasure laid up in them, he is very exact concerning what took place. And that prophecy also is fulfilled,

Exod. 12, 46. Numb. 9, 12. Ver. 36. *A bone of Him shall not be broken*[p].

For even if this was said with reference to the lamb of the Jews, still it was for the sake of the reality that the type preceded, and in Him the prophecy was more fully accomplished. On this account the Evangelist brought forward the Prophet. For since by continually producing himself as witness he would have seemed unworthy of credit, he brings Moses to help him, and saith, that neither did this come to pass without a purpose, but was written before of old. And this is the meaning of the words, *A bone of Him shall not be broken.* Again he confirms the Prophet's words by his own witness. "These things," saith he, "I have told you, that ye might learn that great is the connection of the type with the reality." Seest thou what pains he takes to make that believed which seemed to be matter of reproach, and bringing shame? For that the soldier should insult even the dead body, was far worse than being crucified. "But still, even these things," he saith, "I have told, and told with much earnestness, *that ye might believe.* Let none then be unbelieving, nor through shame injure our cause. For the things which appear to be most shameful, are the very venerable records[1] of our good things."

v. 35.

[1] σεμνολογήματα.

Ver. 38. *After this came Joseph of Arimathæa, being a disciple*[q].

[o] *is true; and he knoweth that he saith true, that ye might believe.* N.T.

[p] Ver. 36, 37. *For these things were done, that the Scripture should be fulfilled, A bone, &c. And again another Scripture saith, They shall look on Him Whom they pierced.* N. T.

[q] Ver. 38—40. *And after this*

Not one of the twelve, but perhaps one of the seventy. For now deeming that the anger of the Jews was quenched by the Cross, they approached without fear, and took charge of His funeral. Joseph therefore came and asked the favour from Pilate, which he granted; why should he not? Nicodemus also assists him, and furnishes a costly burial. For they were still disposed to think of Him as a mere man. And they brought those[1] spices whose especial nature is to preserve the body for a long time, and not to allow it quickly to yield to corruption, which was an act of men imagining nothing great respecting Him; but any how, they exhibited very loving affection. But how did no one of the twelve come, neither John, nor Peter, nor any other of the more distinguished disciples? Nor doth the writer conceal this point. If any one say that it was from fear of the Jews, these men also[2] were occupied by the same fear; for Joseph too was, It saith, *a secret (disciple) for fear of the Jews.* And not one can say that Joseph acted thus because he greatly despised them[r], but though himself afraid, still he came. But John who was present, and had seen Him expire, did nothing of the kind. It seems to me that Joseph was a man of high rank, (as is clear from the funeral,) and known[3] to Pilate, on which account also he obtained the favour; and then he buried Him, not as a criminal, but magnificently, after the Jewish fashion, as some great and admirable one.

JOHN XIX. 39—42.

[1] al. 'such'

[2] i. e. Joseph and Nicodemus.

[3] al. 'known in some way'

[4.] And because they were straitened by the time, (since the Death took place at the ninth hour, and it is probable, that what with going to Pilate and what with taking down the Body, evening would come upon them when it was not lawful to work,) they laid Him in the tomb that was near[s]. And it is providentially ordered[4], that He should be placed in a new tomb, wherein no one had been placed before, that His Resur-

[4] lit. 'dispensed'

Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the Body of Jesus; and Pilate gave him leave. He came therefore, and took the Body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the Body of Jesus, and wound It in the linen clothes with the spices, as the manner of the Jews is to bury.

[r] al. that the greatly despising them effected this.

[s] Ver. 41, 42. *Now in the place where He was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation; for the sepulchre was nigh at hand.*

Homil. LXXXV. rection might not be deemed to be that of some other who lay there with Him: and that the disciples might be able easily to come and be spectators of what came to pass, because the place was near; and that not they alone should be witnesses of His Burial, but His enemies also, for the placing seals on the tomb, and the sitting by of the soldiers to watch it, were the actions of men testifying to the Burial. For Christ earnestly desired that this should be confessed, no less than the Resurrection. Wherefore also the disciples are very earnest about this, the shewing that He died. For the Resurrection all succeeding time would confirm, but the Death, if at that time it had been partially concealed, or not made very manifest, was likely to harm the account of the Resurrection. Nor was it for these reasons only that He was laid near, but also that the story about the stealing might be proved false.

Ch. xx. ver. 1. *The first day of the week* (that is, the Lord's day) *cometh Mary Magdalene, very early in the morning*[t], *and seeth the stone taken away from the sepulchre.*

For He arose while both stone and seals lay over Him; but because it was necessary that others should be fully satisfied, the tomb was opened after the Resurrection, and thus what had come to pass was confirmed. This then was what moved Mary. For being entirely full of loving affection towards her Master, when the Sabbath was past, she could not bear to rest, but came very early in the morning, desiring to find some consolation from the place. But when she saw the place, and the stone[1] taken away, she neither entered in nor stooped down, but ran to the disciples[u], in the greatness of her longing; for this was what she earnestly desired, she wished very speedily to learn what had become of the Body. This was the meaning of her running, and her words declare it.

[1] al. 'saw the stone'

Ver. 2. *They have taken away*, she saith, *my Lord*[x], *and I know not where they have laid Him.*

Seest thou how she knew not as yet any thing clearly

[t] ὄρθρου βαθέος om. in Ben. N. T. *early, when it was yet dark, unto the sepulchre, and seeth &c.*

[u] Ver. 2. *Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved.*

[x] *the Lord out of the sepulchre.* N. T.

concerning the Resurrection, but thought there had been a removal of the Body, and tells all simply to the disciples? And the Evangelist hath not deprived the woman of such a praise, nor thought it shame that they should have learnt these things first from her who had passed the night in watching. Thus every where doth the truth-loving nature of his disposition shine forth. When then she came and said these things, they hearing them, draw near with great eagerness to the sepulchre[y], and see the linen clothes lying, which was a sign of the Resurrection. For neither, if any persons had removed the Body, would they before doing so have stripped It; nor if any had stolen It, would they have taken the trouble to remove the napkin, and roll it up, and lay it in a place by itself; but how? they would have taken the Body as It was. On this account John tells us by anticipation that It was buried with much myrrh, which glues linen to the body not less firmly than lead; in order that when thou hearest that the napkins lay apart, thou mayest not endure those who say that He was stolen. For a thief would not have been so foolish as to spend so much trouble on a superfluous matter. For why should he undo the clothes? and how could he have escaped detection if he had done so? since he would probably have spent much time in so doing, and be found out by delaying and loitering. But why do the clothes lie apart, while the napkin was wrapped together by itself? That thou mayest learn that it was not the action of men in confusion or haste, the placing some in one place, some in another, and the wrapping them together. From this they believed in the Resurrection. On this account Christ afterwards appeared to them, when they were convinced by what they had seen. Observe too here again the absence of boastfulness in the Evangelist, how he witnesses to the exactness of Peter's search. For he himself having gotten before Peter, and having seen the linen clothes, enquired not farther, but withdrew; but that fervent one

John XX. 3—7.

[y] Ver. 3—7. *Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about His Head, not lying with the linen clothes, but wrapped together in a place by itself.* N. T.

Homil. LXXXV. passing farther in, looked at every thing carefully, and saw somewhat more, and then the other too was summoned to the sight[z]. For he entering after Peter, saw the grave-clothes lying, and separate. Now to separate, and to place one thing by itself, and another, after rolling it up, by itself, was the act of some one doing things carefully, and not in in a chance way, as if disturbed.

[5.] But do thou, when thou hearest that thy Lord arose naked, cease from thy madness about funerals; for what is the meaning of that superfluous and unprofitable[1] expense, which brings much loss to the mourners, and no gain to the departed, or (if we must say that it brings any thing) rather harm? For the costliness of burial hath often caused the breaking open of tombs, and hath caused him to be cast out naked and unburied, who had been buried with much care. But alas for vainglory! How great the tyranny which it exhibits even in sorrow! how great the folly! Many, that this may not happen, having cut in pieces those fine clothes, and filled them with many spices, so that they may be doubly useless to those who would insult the dead, then commit them to the earth. Are not these the acts of madmen? of men beside themselves? to make a show of their ambition, and then to destroy it? "Yea," saith some one, "it is in order that they may lie safely with the dead that we use all these contrivances." Well then, if the robbers do not get them, will not the moths get them, and the worms? Or if the moths and worms get them not, will not time and the moisture of putrefaction[2] destroy them? But let us suppose that neither tomb-breakers, nor moths, nor worms, nor time, nor any thing else, destroy what lies in the tomb, but that the body itself remains untouched until the Resurrection, and these things are preserved new and fresh and fine; what advantage is there from this to the departed, when the body is raised naked, while these remain here, and profit us nothing for those accounts which must be given? "Wherefore then," saith some one, "was it done in the case of Christ?" First of all, do not compare these with human

[1] al. 'senseless'

[2] ἰχὼρ

[z] Ver. 8, 9. *Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead.* N. T.

matters, since the harlot poured even ointment upon His holy Feet. But if we must speak on these things, we say, that they were done when the doers knew not the word of the Resurrection; therefore It saith, *As was the manner of the Jews.* For they who honoured Christ[1] were not of the twelve, but were those who did not honour Him greatly. The twelve honoured Him not in this way, but by death and massacre and dangers for His sake. That other indeed was honour, but far inferior to this of which I have spoken. Besides, as I began by saying, we are now speaking of men, but at that time these things were done with relation to the Lord. And that thou mayest learn that Christ made no account of these things, He said, *Ye saw Me an hungred, and ye fed Me; thirsty, and ye gave Me drink; naked, and ye clothed Me;* but no where did He say, "dead, and ye buried Me." And this I say not as taking away the custom of burial, (that be far from me,) but as cutting short its extravagance and unseasonable vanity. "But," saith some one, "feeling and grief and sympathy for the departed persuade to this practice." The practice doth not proceed from sympathy for the departed, but from vainglory. Since if thou desirest to sympathise with the dead, I will shew thee another way of mourning, and will teach thee to put on him garments which shall rise again with him, and make him glorious. For these garments are not consumed by worms, nor wasted by time, nor stolen by tomb-breakers. Of what sort then are these? The clothing of almsdoing; for this is a robe that shall rise again with him, because the seal of almsdoing is with him. With these garments shine they who then hear, "Hungering ye fed Me." These make men distinguished, these make them glorious, these place them in safety; but those used now are only something for moths to consume, and a table for worms. And this I say, not forbidding to use funeral observance, but bidding you to do it with moderation, so as to cover the body, and not commit it naked to the earth. For if living He biddeth us have no more than enough to cover us, much more when dead; since the dead body[2] hath not so much need of garments as when it is living and breathing. For when alive, on account of the cold, and for decency's sake,

John XX. 8, 9.

[1] i. e. in His burial.

Mat. 25, 35.

[2] al. 'body of the dead'

Homil. LXXXV. we need the covering of garments, but when dead we require grave-clothes for none of these reasons, but that the body may not lie naked; and better than grave-clothes we have the earth, fairest of coverings, and more suited for the nature of such bodies as ours. If then where there are so many needs we must not search for any thing superfluous, much more, where there is no such necessity, is the ostentation unseasonable.

[6.] "But the lookers on will laugh," saith some one. Most certainly if there be any laughter, we need not care much for one so exceedingly foolish; but at present there are many who rather admire and accept our true wisdom. For these are not the things which deserve laughter, but those which we do at present, weeping, and wailing, and burying ourselves with the departed; these things deserve ridicule and punishment. But to shew true wisdom, both in these respects and in the modesty of the attire used, prepares crowns and praises for us, and all will applaud us, and will admire the power of Christ, and will say, "Amazing! How great is the power of the Crucified One! He hath persuaded those who are perishing and wasting, that death is not death; they therefore do not act as perishing men, but as men who send the dead before them to a distant and better dwelling-place. He hath persuaded them that this corruptible and earthy body shall put on a garment more glorious than silk or cloth of gold, the garment of immortality; therefore they are not very anxious about their burial, but deem a virtuous life to be an admirable winding-sheet." These things they will say, if they see us shewing true wisdom; but if they behold us bent down with grief, playing the woman, placing around troops of female mourners, they will laugh, and mock, and find fault in ten thousand ways, pulling to pieces our foolish expense, our vain labour. With these things we hear all finding fault; and very reasonably. For what excuse can we have, when we adorn a body, which is consumed by[1] corruption and worms, and neglect Christ when thirsting, going about naked, and a stranger? Cease we then from this vain trouble. Let us perform the obsequies of the departed, as is good both for us and them, to the glory of God: let us do much alms for their sake, let us send with them

[1] or, 'given over to,' lit. 'spent upon'

the best provision for the way. For if the memory of admirable men, though dead, hath protected the living, (for, *I will defend*, It saith, *this city for Mine Own sake, and for My servant David's sake*,) much more will alms-doing effect this; for this hath raised even the dead, as when the widows stood round[1] shewing what things Dorcas had made while she was with them. When therefore one is about to die, let the friend of that dying person prepare the obsequies[2], and persuade[3] the departing one to leave somewhat to the needy. With these garments let him send him to the grave, leaving[a] Christ his heir. For if they who write kings among their heirs, leave a safe portion to their relations[b], when one leaves Christ heir with his children, consider how great good he will draw down upon himself and all his. These are the right[4] sort of funerals, these profit both those who remain and those who depart. If we be so buried, we shall be glorious at the Resurrection-time. But if caring for the body we neglect the soul, we then shall suffer many terrible things, and incur much ridicule. For neither is it a common unseemliness to depart without being clothed with virtue, nor is the body, though cast out without a tomb, so disgraced, as a soul appearing bare of virtue in that day. This let us put on, this let us wrap around us; it is best to do so during all our lifetime; but if we have in this life been negligent, let us at least in our end be sober, and charge our relations to help us when we depart by alms-doing; that being thus assisted by each other, we may attain[c] to much confidence, through the grace and loving-kindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost be glory, dominion, and honour, now and ever and world without end. Amen.

John XX. 8, 9. 2 Kings 19, 34.

[1] al. 'stood by,' Acts 9, 39.

[2] or, 'burial dress,' τὰ ἐντάφια

[3] i. e. by persuading

[4] καλὰ

[a] Sav. reads, κληρονόμον ἀφιέναι τὸν Χ. ἀφίεντα may be conjectured. The Ben. ed. reads, πειθέτω καὶ κλ. κ. τ. λ.

[b] Ben. 'leave very great safety.' One Ms. has a slight variety of sense: 'If they who write kings their heirs among their relations, leave that portion for the safety of the children.'

[c] ἐπιτύχωμεν, without any conjunction preceding. Sav. conject. ἐπιτευξόμεθα.

HOMILY LXXXVI.

JOHN xx. 10, 11.

Then the disciples went away again unto their own home. But Mary stood without at the sepulchre, weeping.

FULL of feeling somehow is the female sex, and more[1] inclined to pity. I say this, lest thou shouldest wonder how it could be that Mary wept bitterly at the tomb, while Peter was in no way so affected. For, *The disciples*, It saith, *went away unto their own home;* but she stood shedding tears. Because hers was a feeble nature, and she as yet knew not accurately the account of the Resurrection; whereas they having seen the linen clothes and believed, departed to their own homes in astonishment. And wherefore went they not straightway to Galilee, as had been commanded them before the Passion? They waited for the others, perhaps, and besides they were yet at the height of their amazement. These then went their way: but she stood at the place, for, as I have said, even the sight of the tomb tended greatly to comfort her. At any rate, thou seest her, the more to ease her grief, stooping down[a], and desiring to behold the place where the Body lay. And therefore she received no small reward for this her great zeal. For what the disciples saw not, this saw the woman first, Angels[b] sitting, the one at the feet, the other at

[1] i. e. more than men.

[a] Ver. 11. latter part, *And as she wept, she stooped down, and looked into the sepulchre.* N. T.

[b] Ver. 12. *And seeth two Angels in white sitting, the one at the Head, and the other at the Feet, where the Body of Jesus had lain.* N. T.

the head, in white; even the dress[1] was full of much radiance[2] and joy. Since the mind of the woman was not sufficiently elevated to accept the Resurrection from the proof of the napkins, something more takes place, she beholdeth something more; Angels sitting in shining garments, so as to raise her thus awhile from her passionate sorrow, and to comfort her. But they said nothing to her concerning the Resurrection, yet is she gently led forward in this doctrine. She saw countenances bright and unusual; she saw shining garments, she heard a sympathizing voice. For what saith (the Angel)?

JOHN XX. 13, 14.

[1] or, and the appearance, τὸ σχῆμα.

[2] φαιδρότητος.

Ver. 13. *Woman, why weepest thou?*

By all these circumstances, as though a door was being opened for her, she was led by little and little to the knowledge of the Resurrection. And the manner of their sitting invited her to question them, for they shewed that they knew what had taken place; on which account they did not sit together either, but apart from one another. For because it was not likely that she would dare at once to question them, both by questioning her, and by the manner of their sitting, they bring her to converse. What then saith she? She speaks very warmly and affectionately;

They[3] *have taken away my Lord, and I know not where they have laid Him.*

[3] *because they* N. T.

"What sayest thou? Knowest thou not yet any thing concerning the Resurrection, but dost thou still form fancies about His being laid[4]?" Seest thou how she had not yet received the sublime doctrine?

[4] θέσιν.

Ver. 14. *And when she had thus said, she turned herself back*[c].

And by what kind of consequence is it, that she having spoken to them, and not having yet heard any thing from them, turned back? Methinks that while she was speaking, Christ suddenly appearing behind her, struck the Angels with awe; and that they having beheld their Ruler[5], shewed immediately by their bearing, their look, their movements, that they saw the Lord[6]; and this drew the woman's attention, and caused her to turn herself backwards. To them then He

[5] Δεσπότην.

[6] Κύριον.

[c] *Turned herself back, and saw Jesus standing, and knew not that it was Jesus.* N. T.

Homil. LXXXVI. appeared on this wise, but not so to the woman, in order not at the first sight to terrify her, but in a meaner and ordinary form, as is clear from her supposing that He was the gardener. It was meet to lead one of so lowly a mind to high matters, not all at once, but gently. He therefore in turn asketh her,

Ver. 15. *Woman, why weepest thou? whom seekest thou?*

This shewed that He knew what she wished to ask, and led her to make answer. And the woman, understanding this, doth not again mention the name of Jesus, but as though her questioner knew the subject of her enquiry, replies,

Sir[d], *if thou have borne him hence, tell me where thou hast laid him, and I will take him away.*

Again she speaks of laying down, and taking away, and carrying, as though speaking of a corpse. But her meaning is this; "If ye have borne him hence for fear of the Jews, tell me, and I will take him." Great is the kindness and loving affection of the woman, but as yet there is nothing lofty with her[1]. Wherefore He now setteth the matter before her, not by appearance, but by Voice. For as He was at one time known to the Jews, and at another time unperceived[2] though present; so too in speaking, He, when He chose, then made Himself known; as also when He said to the Jews, *Whom seek ye?* they knew neither the Countenance nor the Voice until He chose. And this was the case here. And He named her name only[e], reproaching and blaming her that she entertained such fancies concerning One who lived. But how was it that,

[1] al. 'but nothing lofty from her.'

[2] ἄδηλος.

Ver. 16. *She turned herself, and saith*[f],

if so be that He was speaking to her? It seems to me, that after having said, "Where have ye laid him?" she turned to the Angels to ask why they were astonished, and that then Christ, by calling her by name, turned her to Himself from them, and revealed Himself by His Voice; for when He called her, *Mary*, then she knew Him; so that the recognition was not by His appearance, but by His Voice. And if any say, "Whence is it clear that the Angels were

[d] *She, supposing Him to be the gardener, saith unto Him, Sir, &c.* N. T.

[e] Ver. 16. *Jesus saith unto her, Mary.*

[f] *and saith unto Him, Rabboni, which is to say, Master.* N. T.

awe-struck, and that on this account the woman turned herself," they will in this place say, "whence is it clear that she would have touched Him, and fallen at His feet?" Now as this is clear from His saying, *Touch Me not*, so is the other clear from Its saying, that she turned herself. But wherefore, said He, JOHN XX. 17.

Ver. 17. *Touch Me not?*

Some assert, that she asked for spiritual grace, because she had heard Him when with the disciples say, "If I go to the Father, *I will ask Him, and He shall give you another Comforter.* But how could she who was not present with the disciples have heard this? Besides, such an imagination is far from the meaning here. And how should she ask, when He had not yet gone to the Father? What then is the sense? Methinks that she wished still to converse with Him as before, and that in her joy she perceived nothing great in Him, although He had become far more excellent in the Flesh. To lead her therefore from this idea, and that she might speak to Him with much awe, (for neither with the disciples doth He henceforth appear so familiar as before,) He raiseth her thoughts, that she should give more reverent heed to Him. To have said, "Approach Me not as ye did before, for matters are not in the same state, nor shall I henceforth be with you in the same way," would have been harsh and high-sounding; but the saying, c. 14, 3. 16. [2.]

I am not yet ascended to the[1] *Father,* [1] *to My,* N. T.

though not painful to hear, was the saying of One declaring the same thing. For by saying, *I am not yet ascended*, He sheweth that He hasteth and presseth thither; and that it was not meet that One about to depart thither, and no longer to converse with men, should be looked on with the same feelings as before. And the sequel shews that this is the case.

Go and say unto the brethren, that I go[g] *unto My Father and your Father, unto My God and your God.*

Yet He was not about to do so immediately, but after forty days. How then saith He this? With a desire to raise their minds, and to persuade them that He departeth into the heavens. But the, *To My Father and your Father,*

[g] *Go to My brethren, and say unto them, I ascend, &c.* N. T.

Homil. LXXXVI. *to My God, and your God*, belongs to the Dispensation[1], since the "ascending" also belongs to His Flesh. For He speaketh these words to one who had no high thoughts. "Is then the Father His in one way, and ours in another?" Assuredly then He is. For if He is God of the righteous in a manner different from that in which He is God of other men, much more in the case of the Son and us. For because He had said, *Say to the brethren*, in order that they might not imagine any equality from this, He shewed the difference. He was about to sit on His Father's throne, but they to stand by[h]. So that albeit in His Subsistence according to the Flesh He became our Brother, yet in Honour He greatly differed from[2] us, it cannot even be told how much.

[1] i. e. the Incarnation.

[2] or, surpassed.

Ver. 18. "She therefore departeth, bearing these tidings to the disciples[i]."

So great a good is perseverance and endurance. But how was it that they did not any more grieve when He was about to depart, nor speak as they had done before? At that time they were affected in such a way, as supposing that He was about to die; but now that He was risen again, what reason had they to grieve? Moreover, Mary reported His appearance and His words, which were enough to comfort them. Since then it was likely that the disciples on hearing these things would either not believe the woman, or, believing, would grieve that He had not deemed them worthy of the vision, though He promised to meet them in Galilee; in order that they might not by dwelling on this be unsettled[3], He let not a single day pass, but having brought them to a state of longing, by their knowledge that He was risen, and by what they heard from the woman, when they were thirsting to see Him, and were greatly afraid, (which thing itself especially made their yearning greater,) He then, when it was evening, presented[4] Himself before them, and that very marvellously[k]. And why did He appear in the *evening?*

[3] or, 'distracted'

[4] al. 'presents'

[h] παρέσταναι. So Ben. and Mss. and it seems the best reading. Savile reads περιστῆναι.

[i] Ver. 18. *Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her.* N. T.

[k] Ver. 19. *Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst.* N. T.

Because it was probable that they would then especially be very fearful. But the marvel was, why they did not suppose Him to be an apparition; for He entered, *when the doors were shut*, and suddenly. The chief cause was, that the woman beforehand had wrought great faith in them; besides, He shewed His countenance to them clear and mild. He came not by day, in order that all might be collected together. For great was the amazement; for neither did He knock at the door, but all at once stood in the midst, and shewed His Side and His Hands[1]. At the same time also by His Voice He smoothed their tossing thought, by saying, JOHN XX. 19—21.

Ver. 19. *Peace be unto you.*

That is, "Be not troubled;" at the same time reminding them of the word which He spake to them before the Crucifixion, *My peace I leave*[1] *unto you;* and again, "In Me ye have[m] peace, but" *in the world ye shall have tribulation.* c. 14,27. [1] *give* c. 16,33.

Ver. 20. *Then were the disciples glad when they saw the Lord.*

Seest thou the words issuing in deeds? For what He said before the Crucifixion, that *I will see you again, and your heart shall rejoice, and your joy no man taketh from you*, this He now[2] accomplished in deed; but all these things led them to a most exact faith. For since they had a truceless war with the Jews, He continually repeated the, *Peace be unto you*[n], giving them, to counterbalance the war, the consolation. And so this was the first word that He spake to them after the Resurrection, (wherefore also Paul continually saith, *Grace be unto you and peace*,) and to women He giveth good tidings of joy[o], because that sex was in sorrow, and had received this as the first curse. Therefore He giveth good tidings suitable respectively, to men, peace, because of their war; joy to women, because of their sorrow. Then having put away all painful things, He telleth of the successes[p] of the Cross, and these were the *peace.* "Since then all hindrances have been removed," He saith, c. 16,22. [2] al. this therefore He

[1] Ver. 20. *And when He had so said. He shewed unto them His Hands and His Side.*

[m] *that in Me ye might have.* N. T.

[n] Ver. 21. *Then said Jesus to them again, Peace &c.*

[o] Matt. 28, 9. *Jesus met them* (the women) *saying. Rejoice.* G. T. Χαίρετε. E. V. *All hail.*

[p] or, 'perfect actions,' κατορθώματα.

Homil. LXXXVI. "and I have made My[q] victory glorious, and all hath been achieved," (then He saith afterwards,)

Ver. 21. *As My Father hath sent Me, so send I you.*

"Ye have no difficulty, owing to what hath already come to pass, and to the dignity of Me Who send you." Here He lifteth up their souls, and sheweth them their great cause of confidence, if so be that they were about to undertake His work. And no longer is an appeal made to the Father, but with authority He giveth to them the power. For,

Ver. 22, 23. *He breathed on them, and said*[r], *Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained.*

As a king sending forth governors, gives power to cast[s] into prison and to deliver from it, so in sending these forth, Christ investeth them with the same power. But how saith He, *If I go not away, He*[1] *will not come*, and yet giveth them the Spirit? Some say that He gave not the Spirit, but rendered them fit to receive It, by breathing on them. For if Daniel when he saw an Angel was afraid, what would not they have suffered when they received that unspeakable Gift, unless He had first made them learners? Wherefore He said not, "Ye have received the Holy Ghost," but, *Receive ye the Holy Ghost.* Yet one will not be wrong in asserting that they then also received some spiritual power and grace; not so as to raise the dead, or to work miracles, but so as to remit sins. For the gifts of the Spirit are of different kinds; wherefore He added, *Whose soever sins ye remit, they are remitted unto them*, shewing what kind of power He was giving. But in the other case[2], after forty[t] days, they received the power of working miracles. Wherefore He saith, *Ye shall receive power, after that the Holy Ghost is come*[u] *upon you, and ye shall be My witnesses both in Jerusalem, and in all Judæa.* And witnesses they became by means of miracles, for unspeakable is the grace of the

c. 16, 7.

[1] *The Comforter*, N. T.

[2] ἐκεῖ

Acts 1, 8.

[q] al. 'all hindrances had been removed, and He had made His.'

[r] Ver. 22. *And when He had said this, He breathed on them, and saith unto them, &c.* N. T.

[s] al. 'having the power of casting &c. gives it.'

[t] The sense seems to require 'fifty,' but there is no other reading than the above.

[u] or, *of the Holy Ghost coming.*

Spirit and multiform the gift. But this comes to pass, that thou mayest learn that the gift and the power of the Father, the Son, and the Holy Ghost, is One. For things which appear to be peculiar to the Father, these are seen also to belong to the Son, and to the Holy Ghost. "How then," saith some one, "doth none come to the Son, *except the Father draw him?*" Why, this very thing is shewn to belong to the Son also. *I*, He saith, *am the Way: no man cometh unto the Father but by Me.* And observe that it belongeth to the Spirit also; for, *No man can call Jesus Christ Lord*[1], *but by the Holy Ghost.* Again, we see that the Apostles were given to the Church at one time by the Father, at another by the Son, at another by the Holy Ghost, and that the *diversities of gifts* belong to the Father, the Son, and the Holy Ghost.

John XX. 30. 31.

c. 6, 44.

c. 14, 6.

1 Cor. 12, 3.

[1] *call Jesus Lord*, N. T.

1 Cor. 12, 4.

[4.] Let us then do all we can to have the Holy Spirit with ourselves, and let us treat with much honour those into whose hands Its operation hath been committed. For great is the dignity of the priests. *Whose soever sins*, It saith, *ye remit, they are remitted unto them;* wherefore also Paul saith, *Obey them that have the rule over you, and submit yourselves.* And hold them very exceedingly in honour; for thou indeed carest about thine own affairs, and if thou orderest them well, thou givest[2] no account for others, but the priest even if he rightly order his own life, if he have not an anxious care for thine, yea and that of all those around him, will depart with the wicked into hell; and often when not betrayed by his own conduct, he perishes by yours, if he have not rightly performed all his part. Knowing therefore the greatness of the danger, give them a large share of your good-will; which Paul also implied when he said, *For they watch for your souls*, and not simply so, but, *as they that shall give account.* They ought therefore to receive great attention from you; but if you join with the rest in trampling upon them, then neither shall your affairs be in a good condition. For while the steersman continues in good courage, the crew also will be in safety; but if he be tired out by their reviling him and shewing ill-will against him, he cannot watch equally well, or retain his skill, and without intending it, throws them into ten thousand mis-

Heb. 31, 17.

[2] al. wilt give

Ibid.

Homil. LXXXVI. chiefs. And so too the priest, if he enjoy honour[1] from you, will be able well to order your affairs; but if ye throw them into despondency, ye weaken their hands, and render them, as well as yourselves, an easy prey to the waves, although they be very courageous. Consider what Christ saith concerning the Jews. *The Scribes and the Pharisees sit on Moses' seat; all therefore whatsoever they bid*[x] *you to do, do ye.* Now we have not to say, "the priests sit on Moses' seat," but "on that of Christ;" for they have successively received His doctrine. Wherefore also Paul saith, *We are ambassadors for Christ, as though God did beseech you by us.* See ye not that in the case of Gentile rulers, all bow to them, and oftentimes even persons superior in family, in life, in intelligence, to those who judge them? yet still because of him who hath given them, they consider none of these things, but respect the decision of their governor, whosoever he be that receives the rule over them. Is there then such fear when man appoints, but when God appointeth do we despise him who is appointed, and abuse him, and besmirch him with ten thousand reproaches, and though forbidden to judge our brethren, do we sharpen our tongue against our priests? And how can this deserve excuse, when we see not the beam in our own eye, but are bitterly over-curious about the mote in another's? Knowest thou not that by so judging thou makest thine own judgment the harder? And this I say not as approving of those who exercise their priesthood unworthily, but as greatly pitying and weeping for them; yet do I not on this account allow that it is right that they should be judged by those over whom they are set[y]. And although their life be very much spoken against, thou, if thou take heed to thyself, wilt not be harmed at all[z] in respect of the things committed to them[2] by God. For if He caused a voice to be uttered by an ass, and bestowed spiritual blessings by a diviner, working by the foolish mouth and impure tongue of Balaam, in behalf of the offending Jews, much more for the sake of you the right-minded[a] will He, though the priests be exceedingly vile, work all the

[1] al. 'attention'

Mat. 23, 2. 3.

2 Cor. 5, 20.

[2] Sav. 'to him'

[x] *bid you observe, that observe and do.* N. T.

[y] Sav. adds in brackets, 'and especially by those altogether the simplest.' The words found in some Mss.

[z] al. not even be harmed a little.

[a] al. 'ill-minded,' or, 'ungrateful.'

things that are His, and will send the Holy Ghost. For neither doth the pure draw down that Spirit by his own purity, but it is grace that worketh all. *For all*, It saith, *is for your sake*[1], *whether it be Paul, or Apollos, or Cephas.* For the things which are placed in the hands of the priest it is with God alone to give; and however far human wisdom may reach, it will appear inferior to that grace. And this I say, not in order that we may order our own life carelessly, but that when some of those set over you are careless livers, you the ruled may not often heap up evil for yourselves. But why speak I of priests? Neither Angel nor Archangel can do any thing with regard to what is given from God; but the Father, the Son, and the Holy Ghost, dispenseth all, while the priest lends his tongue and affords his hand. For neither would it be just that through the wickedness of another, those who come in faith to the symbols of their salvation should be harmed. Knowing all these things, let us fear God, and hold His priests in honour, paying them all reverence; that both for our own good deeds, and the attention shewn to them, we may receive a great return from God, through the grace and lovingkindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost be glory, dominion, and honour, now and ever, and world without end. Amen.

John XX. 30. 31.

1 Cor. 3, 22. 23.

[1] *is yours*, N. T.

HOMILY LXXXVII.

JOHN xx. 24, 25.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said, Except I shall see in His Hands[a]*—I will not believe.*

As to believe carelessly and in a random way, comes of an over-easy temper; so to be beyond measure curious and meddlesome, marks a most gross understanding. On this account Thomas is held to blame. For he believed not the Apostles when they said, *We have seen the Lord;* not so much mistrusting them, as deeming the thing to be impossible, that is to say, the resurrection from the dead. Since he saith not, "I do not believe you," but, *Except I put my hand—I do not*[1] *believe.* But how was it, that when all were collected together, he alone was absent? Probably after the dispersion which had lately taken place, he had not returned even then. But do thou, when thou seest the unbelief of the disciple, consider the lovingkindness of the Lord, how for the sake of a single soul He sheweth Himself with His Wounds, and cometh in order to save even the one, though he was grosser than the rest; on which account indeed he sought proof from the grossest of the senses, and

[1] *will not,* N. T.

[a] *But he said unto them, Except I shall see in His Hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His Side.* N. T.

would not even trust his eyes. For he said not, "Except I see," but, "Except I handle," he saith, lest what he saw might somehow be an apparition. Yet the disciples who told him these things, were at the time worthy of credit, and so was He that promised; yet, since he desired more, Christ did not deprive him even of this. JOHN XX. 26—29.

And why doth He not appear to him straightway, instead of *after eight days*[b]? In order that being in the mean time continually instructed by the disciples, and hearing the same thing, he might be inflamed to more eager desire, and be more ready to believe for the future. But whence knew he that His Side had been opened? From having heard it from the disciples. How then did he believe partly, and partly not believe? Because this thing was very strange and wonderful. But observe, I pray you, the truthfulness of the disciples, how they hide no faults, either their own or others', but record them with great veracity. v. 26.

Jesus again presenteth himself to them, and waiteth not to be requested by Thomas, nor to hear any such thing, but before he had spoken, Himself prevented him, and fulfilled his desire; shewing that even when he spake those words to the disciples, He was present. For He used the same words, and in a manner conveying a sharp rebuke, and instruction for the future. For having said,

Ver. 27. *Reach hither thy finger, and behold My Hands; and reach hither thy hand, and thrust it into My Side;* He added,

And be not faithless, but believing.

Seest thou that his doubt proceeded from unbelief? But it was before he had received the Spirit; after that, it was no longer so, but, for the future, they were perfected.

And not in this way only did Jesus rebuke him, but also by what follows; for when he, being fully satisfied, breathed again, and cried aloud,

Ver. 28. *My Lord, and my God,* He saith,

Ver. 29. *Because thou hast seen Me, thou hast believed; blessed are they who have not seen, and yet have believed.*

[b] Ver. 26. *And after eight days again His disciples were within, and Thomas with them; then came Jesus, the door being shut, and stood in the midst, and said, Peace be unto you.* N. T.

Homil. LXXXVII. For this is of faith, to receive things not seen; since, *Faith is the substance of things hoped for, the evidence of things not seen.* And here He pronounceth blessed not the disciples only, but those also who after them should believe. "Yet," saith some one, "the disciples saw and believed." Yes, but they sought nothing of the kind, but from the proof of the napkins, they straightway received the word concerning the Resurrection, and before they saw the Body, exhibited all faith. When therefore any one in the present day say, "I would that I had lived in those times, and had seen Christ working miracles," let them reflect, that, *Blessed are they who have not seen, and yet have believed.*

Heb. 11, 1.

It is worth enquiring, how an incorruptible Body shewed the prints of the nails, and was tangible by a mortal hand. But be not thou disturbed; what took place was a matter of condescension. For That which was so subtle and light as to enter in when the doors were shut, was free from all density[1]; but this marvel was shewn, that the Resurrection might be believed, and that men might know that it was the Crucified One Himself, and that another rose not in His stead. On this account He arose[c] bearing the signs of the Cross, and on this account He eateth. At least the Apostles every where made this a sign of the Resurrection, saying, *We, who did eat and drink with Him.* As therefore when we see Him walking on the waves before the Crucifixion, we do not say, that that body is of a different nature, but of our own; so after the Resurrection, when we see Him with the prints of the nails, we will no more say, that He is therefore[2] corruptible. For He exhibited these appearances on account of the disciple.

[1] παχύτητος

Acts 10. 41.

[2] or, 'henceforth,' λοιπὸν

Ver. 30. *And many other signs truly did Jesus.*

Since this Evangelist hath mentioned fewer than the others, he tells us that neither have all the others mentioned them all, but as many as were sufficient to draw the hearers to belief. For, *If,* It saith, *they should be written every one, I suppose that even the world itself could not contain the books.* Whence it is clear, that what they have mentioned they wrote not for display, but only for the sake of what was useful. For how could they who omitted the

c. 21, 25.

[2.]

[c] al. 'raiseth Himself,' or, 'is raised.'

greater part, write these others[d] for display? But why went they not through them all? Chiefly on account of their number; besides, they also considered, that he who believed not those they had mentioned, would not give heed to a greater number; while he who received these, would have no need of another in order to believe. And here too he seems to me to be for the time speaking of the miracles after the Resurrection. Wherefore he saith, JOHN XXI. 1.

In the presence of His disciples[e].

For as before the Resurrection it was necessary that many should be done, in order that they might believe that He was the Son of God, so was it also after the Resurrection, in order that they might admit that He had arisen. For another reason also he has added, *In the presence of His disciples*, because He conversed with them alone after the Resurrection; wherefore also He said, *The world seeth Me no more.* Then, in order that thou mayest understand that what was done was done only for the sake of the disciples, he added, c. 14, 19.

Ver. 31. *That believing ye might have life in His Name*[f].

Speaking generally to mankind, and shewing that not on Him Who is believed on, but on ourselves, he bestows a very great favour. *In His Name*, that is, "through Him;" for He is the Life.

Chap. xxi. ver. 1. *After these things, Jesus shewed Himself again to the disciples at the sea of Tiberias*[g].

Seest thou that He remaineth not with them continually, nor as before? He appeared, for instance, in the evening, and flew away; then after eight days again once, and again flew away; then after these things by the sea, and again with great terror. But what is the, *shewed?* From this it is clear that He was not seen unless He condescended, because His Body was henceforth incorruptible, and of unmixed purity[1]. But wherefore hath the writer mentioned the place? To shew that He had now taken away the greater part of their fear, so that they now ven-

[1] ἀκήρατον

[d] According to Savile's conject. and two Mss. πῶς ἂν ταῦτα for πῶς ἐνταῦθα.

[e] *of His disciples, which are not written in this book.* N. T.

[f] Ver. 31. *But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that, &c.* N. T.

[g] *of Tiberias; and on this wise shewed He Himself.* N. T.

Homil. LXXXVII. tured forth from their dwelling, and went about every where. For they were no longer shut up at home, but had gone into Galilee, avoiding the danger from the Jews. Simon, therefore, comes to fish. For since neither was He with them continually, nor was the Spirit yet given, nor they at that time yet entrusted with any thing, having nothing to do, they went after their trade.

Ver. 2. *There were together Simon Peter, and Thomas*[1], *and Nathanael*[2], (he that was called by Philip,) *and the sons of Zebedee, and two others*[h].

Having then nothing to do, they went to their fishing[i], and this same they did by night, because they were greatly afraid. This Luke also mentions[k]; but this is not the same occasion, but a different one. And the other disciples followed, because they were henceforth bound to one another, and at the same time desired to see the fishing, and to bestow[3] their leisure well. As they then were labouring and wearied, Jesus presenteth Himself before them, and doth not at once reveal Himself, so that they enter into converse with Him. He therefore saith to them,

Ver. 5. *Have ye*[4] *any meat*[4]*?*

For a time He speaketh rather after a human manner, as if about to buy somewhat of them. But when they made signs that they had none, He bade them cast their nets to the right; and on casting they obtained a haul[m]. But when they recognised Him, the disciples Peter and John again exhibited the peculiarities of their several tempers. The one was more fervent, the other more lofty; the one more keen, the other more clear-sighted. On this account John first recognised Jesus, Peter first came to Him[n]. For no

[1] *Thomas, called Didymus.*

[2] *Nathanael of Cana in Galilee.*

[3] al. dispose

[4] *Children, have ye,* N. T.

[h] *two other of His disciples.* N. T.

[i] Ver. 3, 4. *Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore, but the disciples knew not that it was Jesus.* N. T.

[k] Luke 24, 37. *But they were terrified and affrighted.*

[l] or 'fish,' προσφάγιον, that which is eaten with the bread.

[m] Ver. 5, 6, and 8. *They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. And the other disciples came in a little ship, for they were not far from land, but as it were two hundred cubits, dragging the net with fishes.* N. T.

[n] Ver. 7. *Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.* N. T.

ordinary signs were they which had taken place. What were they? First, that so many fish were caught; then, that the net did not break[o]; then, that before they landed, the coals had been found, and fish laid thereon, and bread[p]. For He no longer made things out of matter already subsisting, as, through a certain dispensation, He did before the Crucifixion. When therefore Peter knew Him, he threw down all, both fish and nets, and girded himself. Seest thou his respect and love? Yet they were only two hundred cubits off; but not even so could Peter wait to go to Him in the boat, but reached the shore by swimming. What then doth Jesus? JOHN XXI. 12—14.

Ver. 12. *Come*, He saith, *dine. And none of them durst ask Him*[1].

[1] *ask Him, Who art Thou?* N. T.

For they no longer had the same boldness, nor were they so confident, nor did they now approach Him with speech, but with silence and great fear and reverence, sat down giving heed to Him.

For they knew that[2] *it was the Lord.*

[2] *knowing that,* N. T.

And therefore they did not ask Him, "Who art Thou?" But seeing that His form was altered, and full of much awfulness, they were greatly amazed, and desired to ask somewhat concerning It; but fear, and their knowledge that He was not some other, but the Same, checked the enquiry, and they only ate what He created for them[q] with a greater exertion of power than before. For here He no more looketh to heaven, nor performeth those human acts, shewing that those also which He did were done by way of condescension. And to shew that He remained not with them continually, nor in like manner as before, It saith that,

Ver. 14. *This was the third time that Jesus appeared to them*[r], *after that He arose from the dead.*

And He biddeth them *to bring of the fish*, to shew that what they saw was no appearance. But here indeed It saith

[o] Ver. 11. *Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.* N. T.

[p] Ver. 9, 10. *As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught.* N. T.

[q] Ver. 13. *Jesus then cometh, and taketh bread, and giveth them, and fish likewise.* N. T.

[r] *was manifested to His disciples.* N. T.

Homil. LXXXVII. Acts 1, 4. not that He ate with them, but Luke, in another place, saith that He did; for *He was eating together with them*[s]. But the, "how," it is not ours to say; for these things came to pass in too strange a manner, not as though His nature now needed food, but from an act of condescension, in proof of the Resurrection.

[3.] Perhaps when ye heard these things, ye glowed, and called those happy who were then with Him, and those who shall be with Him at the day of the general Resurrection. Let us then use every exertion that we may see that admirable Face. For if when now we hear we so burn, and desire to have been in those days which He spent upon earth, and to have heard His Voice, and seen His face, and to have approached, and touched, and ministered unto Him; consider how great a thing it is to see Him no longer in a mortal body, nor doing human actions, but with a body guard of Angels, being ourselves also in a form of unmixed purity, and beholding Him, and enjoying the rest of that bliss which passes all language. Wherefore, I entreat, let us use every means, so as not to miss such glory. For nothing is difficult if we be willing, nothing burthensome if we give heed. 2 Tim. 2, 12. *If we endure, we shall also reign with Him.* What then is, *If we endure?* If we bear tribulations, if persecutions, if we walk in the strait way. For the strait way is by its nature laborious, but by our will it is rendered light, from the hope of things to come. 2 Cor. 4, 17. 18. *For our present light affliction worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at those which are not seen.* Let us then transfer our eyes to heaven, and continually imagine *those* things, and behold them. For if we always spend our time with them, we shall not be moved to desire the pleasures of this world, nor find it hard to bear its sorrows; but we shall laugh at these and the like, and nothing will be able to enslave or lift us up, if only we direct our longing thither[1], and look to that love[2]. And why say I that we shall not

[1] al. 'increase that longing'
[2] ἀγάπην

[s] συναλιζόμενος αὐτοῖς ἦν. The words are rendered as above in the margin of the Auth. Version, and St. Chr. seems to have so understood them. The Vulgate has, "conveseens." The literal sense is either 'eating salt with them,' or, as in the text of Auth. V. 'being assembled with.'

grieve at present troubles? We shall henceforth not even appear to see them. Such a thing is strong desire[1]. Those, for instance, who are not at present with us, but being absent are loved, we image every day. For mighty is the sovereignty of love[2], it alienates the soul from all things else, and chains to the desired object. If thus we love Christ, all things here will seem to be a shadow, an image, a dream. We too shall say, *Who shall separate us from the love of Christ? Shall tribulation, or distress?* He said not, "money, or wealth, or beauty," (these are very mean and contemptible,) but he hath put the things which seem to be grievous, famines, persecutions, deaths. He then spat on these even, as being nought; but we for the sake of money separate ourselves from our life, and cut ourselves off from the light. And Paul indeed prefers *neither death, nor life, nor things present, nor things to come, nor any other creature*, to the love which is towards Him; but we, if we see a little portion of gold, are fired, and trample on His laws. And if these things are intolerable when spoken of, much more are they so when done[1]. For the terrible thing is this, that we shudder to hear, but do not shudder to do: we swear readily, and perjure ourselves, and plunder, and exact usury, care nothing for sobriety, desist from exactness in prayer, transgress most of the commandments, and for the sake of money make no account of our own members[3]. For he that loves wealth will work ten thousand mischiefs to his neighbour, and to himself as well. He will easily be angry with him, and revile him, and call him fool, and swear and perjure himself, and does not[4] even preserve the measures of the old law. For he that loves gold will not love his neighbour; yet we, for the Kingdom's sake, are bidden to love even our enemies. Now if by fulfilling the old commandments, we shall not be able to enter the Kingdom of heaven, unless our righteousness exceed and go beyond them, when we transgress even these, what excuse shall we obtain? He that loves money, not only will not love his enemies, but will even treat his friends as enemies. But why speak I of friends? the lovers [4.] of money have often ignored nature itself. Such a one knows not kindred, remembers not companionship, reve-

John XXI. 14.

[1] ὁ ἔρως

[2] ἀγάπης

Rom. 8, 35.

[3] i.e. our members in Christ.

[4] al. 'will not'

[1] al. 'much more those (i. e. the opposite) when not done.'

Homil. LXXXVII.

rences not age, has no friend, but will be ill-disposed towards all, and above all others to himself, not only by destroying his soul, but by racking himself with ten thousand cares, and toils, and sorrows. For he will endure foreign travels, hatreds, dangers, plots, any thing whatever, only that he may have in his house the root of all evil, and may count much gold. What then can be more grievous than this disease? It is void of any luxury or pleasure, for the sake of which men often sin, it is void of honour or glory. For the lover of money suspects that he has tens of thousands, and really has many, who accuse, and envy, and slander, and plot against him. Those whom he has wronged hate him as having been ill-used; those who have not yet suffered, fearing lest they may suffer, and sympathising with those who have, manifest the same hostility; while the greater and more powerful, being stung and indignant on account of the humbler sort, and at the same time also envying him, are his enemies and haters. And why speak I of men? For when one hath God also made his enemy, what hope shall there then be for him? what consolation? what comfort? He that loves riches will[1] never be able to use them; he will be their slave and keeper, not their master. For, being ever anxious to make them more, he will never be willing to spend them; but he will cut short himself, and be in poorer state than any poor man, as no where stopping in his desire. Yet riches are made not that we should keep, but that we should use them; but if we are going to bury them for others, what can be more miserable than we, who run about desiring to get together the possessions of all men[2], that we may shut them up within, and cut them off from common use? But there is another malady not less than this. Some men bury their money in the earth, others in their bellies, and in pleasure and drunkenness; together with injustice adding to themselves the punishment of wantonness. Some minister with their substance to parasites and flatterers, others to dice and harlots, others to different expenses of the same kind, cutting out for themselves ten thousand roads that lead to hell, but leaving the right and sanctioned road which leads to heaven. And yet it hath not greater gain only, but greater pleasure

[1] al. 'From his riches? he will'

[2] al. 'get together all.'

than the things we have mentioned. For he who gives to harlots is ridiculous and shameful, and will have many quarrels, and brief pleasure; or rather, not even brief, because, give what he will to the women his mistresses, they will not thank him for it; for, *The house of a stranger is a cask with holes.* Besides, that sort of persons is impudent[1], and Solomon hath compared their love to the grave; and then only do they stop, when they see their lover stripped of all. Or rather, such a woman doth not stop even then, but tricks herself out the more, and tramples on him when he is down, and excites much laughter against him, and works him so much mischief, as it is not possible even to describe by words. Not such is the pleasure of the saved; for neither hath any one there a rival, but all rejoice and are glad, both they that receive blessings, and they that look on. No anger, no despondency, no shame, no disgrace, besiege the soul of such a one, but great is the gladness of his conscience, and great his hope of things to come; bright his glory, and great his distinction; and more than all is the favour and safety which is from God, and not one precipice, nor suspicion, but a waveless harbour, and calm. Considering therefore all these things, and comparing pleasure with pleasure, let us choose the better[2], that we may obtain the good things to come, through the grace and lovingkindness of our Lord Jesus Christ, to Whom be glory and dominion for ever and ever. Amen.

John XXI. 14.

Prov. 23, 27. LXX.

[1] lit. 'forward.'

[2] al. 'the better things.'

HOMILY LXXXVIII.

JOHN xxi. 15.

So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee.

THERE are indeed many other things which are able to give us boldness towards God, and to shew us bright and approved, but that which most of all brings good will from on high, is tender care for our neighbour. Which therefore Christ requireth of Peter. For when their eating was ended, Jesus saith to Simon Peter, *Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee.*

He saith unto him, Feed My sheep[1].

[1] *My lambs*, N. T.

And why, having passed by the others, doth He speak with Peter on these matters? He was the chosen one of the Apostles, the mouth of the disciples, the leader of the band; on this account also Paul went up upon a time to enquire of him rather than the others. And at the same time to shew him that he must now be of good cheer, since the denial was done away[2], Jesus putteth into his hands the chief authority[3] among the brethren; and He bringeth not forward the denial, nor reproacheth him with what had taken place, but saith, "If thou lovest Me, preside over thy brethren, and the warm love which thou didst ever manifest, and in which thou didst rejoice, shew thou now; and the life which thou saidst thou wouldest lay down for Me, now give for My sheep."

[2] lit. 'driven away'

[3] προστασίαν.

When then having been asked once and again, he called Him to witness Who knoweth the secrets of the heart[a], and then was asked even a third time[b], he was troubled, fearing a repetition of what had happened before, (for then, having been strong in assertion, he was afterwards convicted,) and therefore he again betaketh himself to Him. For the saying, JOHN XXI. 17. 18.

Ver. 17. *Thou knowest all things;*

meaneth, "things present, and things to come." Seest thou how he had become better and more sober, being no more self-willed, or contradicting? For on this account he was troubled, "lest perchance I think that I love, and love not, as before when I thought and affirmed much, yet I was convicted at last." But Jesus asketh him the third time, and the third time giveth him the same injunction, to shew at what a price He setteth the care[1] of His own sheep, and that this especially is a sign of love towards Him. And having spoken to him concerning the love towards Himself, He foretelleth to him the martyrdom which he should undergo, shewing that He said not to him what he said as distrusting, but as greatly trusting him; wishing besides to point out a proof of love towards Him, and to instruct us in what manner especially we ought to love Him. Wherefore He saith,

[1] προστασίαν.

Ver. 18. *When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou art old, others shall gird thee*[c], *and carry thee whither thou willest not.*

And yet this he did will, and desired; on which account also He hath revealed it to him. For since Peter had continually said, *I will lay down my life for Thee*, and, *Though I should die with Thee, yet will I not deny Thee:* He hath given him back[2] his desire. What then is the, *Whither*

c. 13, 37. Mat. 26, 35.

[2] al. 'given him'

[a] Ver. 16. *He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My sheep.* N. T.

[b] Ver. 17. *He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me; and he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep.* N. T.

[c] *when thou art old thou shalt stretch forth thy hands, and another shall gird thee, &c.* N. T. and some Mss.

Homil. LXXXVIII

thou willest not? He speaketh of natural feeling, and the necessity of[1] the flesh, and that the soul is unwillingly torn away from the body. So that even though the will were firm, yet still even then nature would be found in fault. For no one lays aside the body without feeling, God, as I said before, having suitably ordained this, that violent deaths might not be many. For if, as things are, the devil has been able to effect this, and has led ten thousand to precipices and pits; had not the soul felt such a desire for the body, the many would have rushed to this under any common discouragement. The, *whither thou willest not*, is then the expression of one signifying natural feeling.

[1] i. e. weakness inseparable from

But how after having said, *When thou wast young*, doth He again say, *When thou art old?* For this is the expression of one declaring that he was not then young; (nor was he; nor yet old, but a man of middle age[2].) Wherefore then did He recal to his memory his former life? Signifying, that this is the nature of what belongeth to Him. In things of this life the young man is useful, the old useless; "but in Mine," He saith, "not so; but when old age hath come on, then is excellence brighter, then is manliness more illustrious, being nothing hindered by the time of life." This He said not to terrify, but to rouse Him; for He knew his love, and that he long had yearned for this blessing. At the same time He declareth the kind of death. For since Peter ever desired to be in the dangers which were for His sake, "Be of good cheer," He saith, I will so satisfy thy desire, that, what thou sufferedst not when young, thou must suffer when thou art old." Then the Evangelist, to rouse the hearer, has added,

[2] lit. 'a perfect man'

Ver. 19. *This spake He, signifying by what death he should glorify God.*

He said not, "Should die," but, *Should glorify God*, that thou mayest learn, that to suffer for Christ, is glory and honour to the sufferer.

And when He had spoken this, He saith[3], *Follow Me.*

[3] *saith unto him*, N. T.

Here again He alludeth to his tender carefulness, and to his being very closely attached to Himself. And if any should say, "How then did James receive the chair at Jerusalem?"

I would make this reply, that He appointed Peter[1] teacher, not of the chair, but of the world.

JOHN XXI. 20—22.

Ver. 20, 21. *Then Peter turning about, seeth the disciple whom Jesus loved following; who also leaned on His breast at supper; and saith*[d], *Lord, and what shall this man do?*

[1] lit. 'this man'

[2.] Wherefore hath he reminded us of that reclining? Not without cause or in a chance way, but to shew us what boldness Peter had after the denial. For he who then did not dare to question Jesus, but committed the office to another, was even entrusted with the chief authority over the brethren, and not only doth not commit to another what relates to himself, but himself now puts a question to his Master concerning another. John is silent, but Peter speaks. He sheweth also here the love which he bare towards him; for Peter greatly loved John, as is clear from what followed, and their close union is shewn through the whole Gospel, and in the Acts. When therefore Christ had foretold great things to him, and committed the world to him, and spake beforehand of his martyrdom, and testified that his love was greater than that of the others, desiring to have John also to share with him, he said, *And what shall this man do?* "Shall he not come the same way with us?" And as at that other time not being able himself to ask, he puts John forward, so now desiring to make him a return, and supposing that he would desire to ask about the matters pertaining to himself, but had not courage, he himself undertook the questioning. What then saith Christ?

Ver. 22. *If I will that he tarry till I come, what is that to thee*[e]*?*

Since he spake from strong affection, and wishing not to be torn away from him[2], Christ, to shew that however much he might love, he could not go beyond His love, saith, *If I will that he tarry—what is that to thee?* By these words teaching us not to be impatient, nor curious beyond what seemeth good to Him. For because Peter was ever hot, and springing forward to enquiries such as this, to cut short his warmth, and to teach him not to enquire farther, He saith this.

[2] i. e. St. John.

[d] *at supper, and said, Lord, which is he that betrayeth Thee? Peter seeing him saith.* N. T.

[e] *to thee? Follow thou Me.* N. T.

HOMIL. LXXXVIII

Ver. 23. *Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not*[1] *that he shall not die; but, If I will that he tarry till I come, what is that to thee?*

[1] *said not unto him,* N. T.

"Do not thou on any account suppose," He saith, "that I order your matters after a single rule." And this He did to withdraw them from[2] their unseasonable sympathy for each other; for since they were about to receive the charge of the world, it was necessary that they should no longer be closely associated together; for assuredly this would have been a great loss to the world. Wherefore He saith unto him, "Thou hast had a work entrusted to thee, look to it, accomplish it, labour and struggle. What if I will that he tarry here? Look thou to and care for thine own matters." And observe, I pray thee, here also the absence of pride in the Evangelist; for having mentioned the opinion of the disciples, he corrects it, as though they had not comprehended what Jesus meant. "Jesus said not," he tells us, "that *he shall not die, but, If I will that he tarry.*"

[2] al. 'on account of'

Ver. 24. *This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true.*

Why is it, that then, when none of the others do so, he alone uses these words, and that for the second time, witnessing to himself? for it seems to be offensive to the hearers. What then is the cause? He is said to have been the last who came to writing, Christ[3] having moved and roused him to the work; and on this account he continually sets forth his love, alluding to the cause by which he was impelled to write. Therefore also he continually makes mention of it, to make his record trustworthy, and to shew, that, moved from thence[4], he came to this work. "And I know," he saith, "that the things are true which he saith. And if the many believe not, it is permitted them to believe from this." "From what?" From that which is said next.

[3] al. 'God'

[4] i. e. by his love

Ver. 25. *There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.*

"Whence it is clear that I could not have written to court favour; for I who, when the miracles were so many, have not even related so many as the others have, but omitting most of them, have brought forward the plots of the Jews, the stonings, the hatred, the insults, the revilings, and have shewn how they called Him a demoniac and a deceiver, certainly could not have acted to gain favour. For it behoved one who courted favour to do the contrary, to reject[1] the reproachful, to set forth the glorious." Since then he wrote what he did from full assurance, he does not decline to produce his own testimony, challenging men separately to enquire into and scrutinize the circumstances. For it is a custom with us, when we think that we are speaking exactly true, never to refuse our testimony; and if we do this, much more would he who wrote by the Spirit. What then the other Apostles when they preached declared, he also saith; *We are witnesses of the things spoken*[f], *and the Spirit which He hath given*[g] *to them that obey Him.* And besides, he was present at all, and did not desert Him even when being crucified, and had His mother entrusted to him; all which things are signs of his love for Him, and of his knowing all things exactly. And if he has said that so many miracles had taken place, marvel thou not, but, considering the ineffable power of the Doer, receive with faith what is spoken. For it was as easy for Him to do whatever He would, as it is for us to speak, or rather much easier; for it sufficed that He should will only, and all followed.

John XXI. 25.

[1] al. 'conceal'

Acts 5, 32.

[3.] Let us then give exact heed to the words, and let us not cease to unfold and search them through, for it is from continual application that we get some advantage. So shall we be able to cleanse our life, so to cut up the thorns; for such a thing is sin and worldly care, fruitless and painful. And as the thorn whatever way it is held pricks the holder, so the things of this life, on whatever side they be laid hold of, give pain to him who hugs and cherishes them. Not such are spiritual things; they resemble a pearl, whichever way thou turn it, it delights the eyes. As thus. A man hath done a deed of mercy; he not only is fed with hopes of the future, but also is cheered by the good things here, being every where full of

[f] *His witnesses of these words.* [g] *Holy Spirit which God hath given.* N. T.

HOMIL. LXXXVIII

confidence, and doing all with much boldness. He hath got the better of an evil desire; even before obtaining the Kingdom, he hath already received the fruit here, being praised and approved[1], before all others[2], by his own conscience. And every good work is of this nature; just as conscience also punishes wicked deeds here, even before the pit. For if, after sinning, thou considerest the future, thou becomest afraid and tremblest, though no man punish thee; if the present, thou hast many enemies, and livest in suspicion, and canst not henceforth even look in the face those who have wronged thee, or rather, those who have not wronged thee[h]. For we do not in the case of those evil deeds reap so much pleasure, as we do despondency, when conscience cries out against us, men, without, condemn us, God is angered, the pit travailing to receive us, our thoughts not at rest. A heavy, a heavy and a burthensome thing is sin, harder to bear than any lead. He at least who hath any sense of it will not be able to look up ever so little, though he be very dull. Thus, for instance, Ahab, though very impious, when he felt this, walked bending downwards, crushed and afflicted. On this account he clothed himself in sackcloth, and shed fountains of tears. If we do this, and grieve as he did, we shall put off our faults as did Zacchæus, and we too shall obtain some pardon. For as in the case of tumours[3], and fistulous ulcers[4], if one stay not first the discharge which runs over and inflames the wound, how many so ever remedies he applies, while the source of the evil is not stopped, he doth all in vain; so too if we stay not our hand from covetousness, and check not that evil afflux of wealth, although we give alms, we do all to no purpose. For that which was healed by it[5], covetousness coming after is wont to overwhelm[6] and spoil, and to make harder to heal than before. Let us then cease from rapine, and so do alms. But if we betake ourselves to precipices, how shall we be able to recover ourselves[7]? for if one party (that is, almsdoing) were to pull at a falling man from above, while another was forcibly dragging him from below, the only result of such a struggle would be, that the man would be

[1] lit. 'admired'
[2] or, 'all other things'
1 Kings 21, 27.
Luke 19, 9.
[3] al. 'diseases'
[4] συριγγων
[5] i.e. by the alms
[6] al. 'undo'
[7] lit. 'recover breath'

[h] i.e. in wronging thee, have not wronged thee, because thou deservest punishment.

torn asunder. That we may not suffer this, nor, while covetousness weighs us down from below, alms-doing depart and leave us, let us lighten ourselves, and spread our wings[1], that having been perfected by the riddance of evil things, and the practice of good[1], we may obtain the goods everlasting, through the grace and lovingkindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost be glory, dominion, and honour, now and ever and world without end. Amen.

JOHN XXI. 25.

[1] lit. 'expand ourselves'

[1] Sav. and Ben. 'everlasting goods.' But Mss. omit *αἰωνίων*.

INDEX.

A

ABRAHAM, supposed by the Samaritans to have offered Isaac on mount Gerizim, 271. Christ talked with, 278. who the real seed of, 467. wrongly compared with Christ, 474. how he saw Christ's day, 476.
Adam, said to die from the moment of the Fall, because under sentence, 231.
Adulterers, salvation of, impossible, 561.
Adultery, the woman taken in, not mentioned by St. Chrysostom, 449.
Advice, to be welcomed from any, by Christ's example, 418.
Affliction, the best trial of faith, 299.
Affronts here, to be borne, from thought of heaven, 694, 700. from thought of our Christian membership, 700. of imperious women often borne by their lovers, 701.
Age, adds dignity to virtue, 792.
Agony, the, expressed the weakness of nature, 759.
Agreement, not always good, 494.
Alms, win praise of God and Angels, 609.
Almsgiving, wins forgiving, 67, 110. a pure sacrifice, 109. must not come from dishonest gain, 109. indispensable to our entering the kingdom, 198. a seal to the charitable, 206. will win treasure in heaven, 213. the way to true honour, 282, 342. to gain present delight, the future Crown, 352. the meat that perisheth not, 381. to be practised throughout life, 527. the measure of God's mercy to us, ib. necessary to life, yet easy, and sobering, 528. brings contentment, 582. cleanses from sin, 641. better none, than with covetousness, 643. duty of, enjoined, 678. neglect of, leads to hell, 679. due to Christ, 680. blessing of here and hereafter, 681. cleanses and heals the soul, 720. the best winding sheet for the dead, 767. profits both the dying and the dead, 769. raised Dorcas to life, 769.
Altar, awfulness of the Christian, 401. danger of approaching it in sin, 402. danger of profaning with gifts from unjust gains, 642.
I Am, implies absolute being, 124.
Ancestry, nobility of, no protection to the bad, 180, 258. availed not the Jews, 258.
Andrew, *St.* praise of his zeal and modesty in coming to Christ, 153-5. of his zeal in his brother's conversion, 160. his faith in the miracle of the loaves, 365.
Angel of counsel, a title of Christ, 125, note.
Angels, learn from revelations given to the Church, 3. worshipped Christ in His human nature, 92. have appeared in brightness, 95. act under command, 96. have a well-ordered polity, 98. how men become like them, ib. are holy, 114. have not seen God in His Essence, but only in Christ, 122. their ministry to Christ a proof of His Deity, 174. behold but understand not the mystery of Regeneration, 211. their troubling the water of Bethesda a type of the work of the Spirit, 301. work without weariness, 305. their happiness in wanting nothing, 711.
Anger, not to be retained, 44. absurdity of, 46. brings remorse, ib. deformity of, 220. with servants, reproved, 221. its mischief and pitiableness, 420. a madness and foretaste of Hell, 421. appeased by penitent sorrow, 526.

Antichrist, his characteristic, to glorify himself, 355. why more clearly predicted by St. Paul than by Christ, 356.
Antioch, its covetousness and luxury, 668.
Apostles, the, mission of, 99. did not all witness all, 144. preached Christ absent, 151. why greater than Christ's kinsmen and countrymen, 180. did not believe at first, because not confirmed by the Spirit, 197. taught high doctrines gradually, 253. travelled without provision, 259. moderation of, 260. their reverence for Christ, 280. zeal of, seen in the Samaritan woman, 283. their love for Christ in urging him to eat, 284. slowness to understand his meaning, ib. often wished, but forbore to ask, 285. reaped where the Prophets had sown, 287. their task the easier, 288. their inspiration immediate and complete, 324. their humble fare, 365. their distance from their master in respect of grace, 366. their love for their Master shewn on the sea, 372. witnessed some miracles alone, 373. disclaimed acting of themselves, 570. retired with Christ during the feasts, 577. spoke like Judas at Bethany, but with different intent, 580. understood not the mystery of the ass's colt, 585. their mutual love, 634. struck dumb hearing of persecution, 682. yet started not back, and comforted by Christ's Omniscience, 683, 4. [see *Disciples*.]
Applause, in Church, 22.
Arius, heresy of, refuted by Christ's indwelling in His disciples, 723.
Article, the, why added in the phrase, "The Word," 16, 17. omission of sometimes unimportant, 43, 39. distinguishes Christ from all, 152.
"*As*," expressing agreement not comparison, 95. said of the Father and the Son implies their equality, of men not so, 722-25.
Asa, his gout a punishment for sin, 315.

B.

Babel, an example of mischievous agreement, 494.
Baptism, promise at, 7. gift of the Spirit in, 85. regeneration in, 86. superior to natural birth, 210. not needful to Christ, 141. but Christ to it, 142. benefits of, 211-301. an obligation to holiness, 212. danger of delaying, 213. in what sense an earthly thing, 223, 257. how connected with the Cross, 224. sin after, not unpardonable, 230. buries sin, 289. gifts of, typified in the miracle of Bethesda, 301. way prepared for the use of water under the law, 301. the only cure of sin, 456. cleanses from sin, 641. the work of all Three Persons of the Trinity, 688.
Baskets, the twelve, of fragments in number proved its truth, 367.
Basilides, 71, note.
"*Because*," refers to the event not the cause, 600.
Beasts, spare their own kind, 312.
Bethabara, why mentioned by John, 138.
Bethlehem, the Messiah expected from, 168-9.
Bethesda, the miracle of, was to prepare the Jews for the regeneration of holy Baptism, 201.
Bibles, splendid copies of, written in gold letters, on fine parchment, a charm against the Devil, 272. unfolds the spectacle of the spiritual combat, 273.
Birds, teach their young to fly by degrees, 105.
Blind man, the, his courage and truthfulness, 491, 501-2. becomes a disciple, 502. bore reproach and suffering for the truth, 504.
Blindness, never cured until Christ, 480. a judgment on the Jews, 511. sensible and spiritual compared, ib.
Blood, the, of Christ, the soul's nourishment, 400. the terror of Demons, ib.
Body, the, chastised for the soul's health, 314. of Christ includes all, 399. how worketh on the soul, 400.
Boldness, its virtue and reward, 138. comes by hearing, 505.
Books, scarcity of, 89. generally neglected at Antioch, or only kept for show and ornament, 272. written in letters of gold, on fine parchments, 272.
Bosom, of the Father, implies Unity of Essence. 123. and Coeternity, 125.
Branches, signify our need of Grace, and of union with Christ, 665. the fruitless perish, 666. the disciples the true, ib.
Bread of life, said only of Christ's Godhead, 388. of His doctrines, and of His Body, 396.
Brethren, of Christ, did not profit by their relation to Him, 179. believed not, from envy, 417.
Brightness of the Father's glory, why said of Christ, 40, 66. of Moses's face, 95. of Angels, ib.

Brotherly affection best shewn in spiritual aid, 160.
Burdens, duty of bearing one another's, 604.
Burial, the, so ordered as to give testimony to the Resurrection, 763-4. a reproof to costly funerals, 766. was done in ignorance of the Resurrection, 767.
Business, no excuse for neglecting public worship, 89.

C.

Caiaphas, his shameless boldness, 575. prophesied ignorantly, 576. made an instrument of prophecy, ib.
Cain, offered not his best, 109. ruined by envy, 313.
Callosity, similar in soul and body, 478.
"*Can, cannot*," sometimes express choice, not power, 601.
Cana, marriage at, 175. miracle at, the first absolutely, 176.
Canaan, woman of, 98. an example of perseverance rewarded, 184.
Capernaum, corruption of, 192. why Christ's "own country," 295. carnal mindedness of, after the miracle of the loaves, 375.
Carefulness, a slavery, 710.
Catechumen, position of, contrasted with that of the faithful, 212.
Change of pastors and flocks condemned, 103.
Charity, wins forgiveness, 67. unites the brethren, 127. to be substituted for luxury, 518. may be exercised by the poor, ib. the means of entertaining Christ, 518, 519.
Chastisement, the right use of, 317.
Chastity, consists in self-restraint and subduing, not wanting passion, 304.
Children, need spiritual instruction, 22. should receive right impressions, 23. pass over the real, to admire false show, 718.
Christ, His humility, 30. His condescension, 60. known to Patriarchs, 70. always in the world, 71. His forgivingness, 84. both God and Man by unity of Person, 91. His authority, 96. His mean appearance, 106. in what sense both before and after John's Baptism, 107. the Fountain of Grace, 111. His fulness, 112. how superior to Moses, 116. His acts brought grace and truth, 117. alone of all, hath seen God in His Essence, 122. one with the Father, because "in His bosom," 123. clearness of His teaching shewn in the word "declared," 125. inferior to the Baptist in externals, 129. why mixed unknown among the people, 134. His dignity compared to John's, ib. why came to John again after His Baptism, 139. object of His coming into the world greater than John's, 140. needed not Baptism for Himself, but for us, 141. received His disciples from John, 150. distinguished from all by use of the article, 151. asked question of the disciples to encourage them, 154. why bade them to the house, 155. first revealed His divinity by predictions, 161. shewed His authority in changing names, 162. His wisdom in the time and place of calling His disciples, 166, 167. convinced Nathaniel by His foreknowledge, 170. how to be welcomed by those to whom he came, 171. proved His Deity by the ministry of Angels, 174. used to give present proof of some prophecies, so to gain credit to others, 175. invited to Cana as a common guest, ib. did no miracles in His childhood, 176. nor till after His Baptism, 191. rebuked His Mother at Cana, to clear His miracles, and to instruct her, 178. His care to shew respect for her, 179, 184. was not bound to certain seasons, but Himself appointed His hour, 183. made the wine at Cana without a new creation; yet proved Himself Creator by His power over matter, 185. His care to provide evidence for His miracles, 187, 298, 309. improved upon nature, 187. changes men's disposition as the water at Cana, 188. how manifested His glory at Cana, 191. why went to Capernaum from Cana, 192. Baptized just before the Passover, ib cleansed the temple twice at the first and last Passover, 193. His care to shew respect for the law, 194. refused a sign to the Jews, because insensible, 195. used dark sayings to the dull hearers, 196. why used often the sign of Jonas, ib. knew and trusted not false disciples, 200. his condescension to Nicodemus, 201. contrary to His usual authority, 202. often speaks obscurely to rouse His hearers to attention, 203. His care to lead Nicodemus to higher thoughts, 207, 208. but permits him not to pry into mysteries, 216. His Flesh was of the Virgin, ib. His perfect knowledge signified by *Seeing and Hearing*, 220, 247. His perfect gentle-

ness, 220. why dealt most in the lower doctrines, 222. foretold His Passion darkly, 224, 226. its benefits plainly, 226. His love contrasted with man's ingratitude, 227, 228. His twofold Advent to redeem and to judge, 230. delays judgment to admit repentance, 231. rejected by those who chose to continue in sin, 233. His different dealings with Nathaniel and Nicodemus, 235. why frequented crowded places, 237. why baptized not till death of John, 238. needed not the support of John's testimony, 246. His credibility arising from His knowledge, 247. referred to His Father and the Prophets to convince the Jews, 248. one with God, because speaking God's words, 249. self-sufficient without the Spirit, 250. did not Himself baptize, as reported to the Pharisees, 255. His care to act as a man in general, ib. yet to speak as God, 256. went to the Samaritans when driven out by Jews, and yet as if in passing, ib. His frugality in travelling on foot, 258. His carelessness of food, 259. His humility in going alone, ib. His stay at Samaria was for rest, 260. abrogated the law of meats in speaking to the Samaritan woman, 261. shews Himself greater than Jacob, 267. often prophesied concerning particular persons, 270. shews His Divine knowledge in rebuking the woman of Samaria, 271. cared not to answer, but to lead men to the Truth, ib. unfolds the doctrine of spiritual worship to the Samaritan woman, 276. identifies himself with the Jews, 278. expected by the Samaritans, from the writings of Moses, ib. condescended to the ignorance of Samaritan woman, 279. our salvation His meat, 285. leads on the disciples to inquire, ib. acknowledged to be the true Saviour by the Samaritans, 294. avoided His own country, not to increase its guilt, 295. most received by those most under reproach, 295. goes again to Cana to confirm the believers there, 296. first object of His miracles to save souls, ib. why attended the feasts, 300. rewarded perseverance in the paralytic at Bethesda, 302. did not require faith before sight from strangers, 309. His reasons for concealing Himself, 311. used different modes of defence, ib. why dwelt on the sins of some whom He cured, not of others, 316 claimed not the merit of His own cure, 317. shewed His Omniscience in His words to the paralytic, ib. defends His healing on the sabbath by revealing His Equality with the Father, 318. appealed at need now to His Humanity, now to His Deity, 319. did really make Himself equal to the Father, 320, 365. had shewn it by breaking the sabbath, 320, 348. has power to act, but not apart from the Father, 322. used lower expressions of His Deity to persuade the indisposed, 324. but joined with them such as imply His Godhead, 325. differs from the Father only in His Sonship, 329. His Equality with God proved by His being Judge, ib. used lower expressions of Himself to conciliate the Jews, 330. but the higher to guard us from heresy, 331. His honour connected with His Father's essentially, ib. why spoke of being "sent," 332. His condescension led men to receive the higher doctrines, 333. appeal to His raising the dead, 334. why spoke much of the Judgment, 335. to be Judge, because Son of God, ib. His care in propounding the Judgment and the Resurrection, 336, 337. confirms His future predictions by His past, 337. shews His agreement with the Jewish Prophets, ib. His unanimity and identity with the Father, 338. His Will and the Father's one, ib. addressed His words to men's suspicions, 339. proves His justice, speaking humanly, from His self-denial, ib. did not remind of sin, but blotted it out, 340. His witness of Himself, in what senses, true and not true, 344. replies to the secret objections of the Jews, 345. His threefold witness, ib. refutes the Jews by their own faith in John, 346. yet inconstancy to him, 347. the witness of His works, 348. His doctrine of the Deity, 349. appeals to the witness of Scripture, 350. His commands, and mammon's, 352. His motive for reasoning with the Jews was to save them, 354. rejected for Antichrist, 355. why spoke not clearly of Antichrist, 356. appealed to God's witness in that of Moses, 357. why told not in what place Moses prophesied of Him, ib. avoided contention, 361. teaches us to retire from the hustle of life, 362. shewed His freedom from the Law, by absenting Himself from a Passover, ib. His diligence in in-

structing the disciples, 363. His preparation for His miracles, ib. why He employed things created in His miracles, 365, 368. gave thanks for our example, and to shew His submission to God, 366. why performed His greater miracles without, His lesser with, prayer, ib. by fleeing from the multitude, teacheth contempt of the world, 368. why left the disciples alone, 372. shewed His Power on the sea, but only for a moment, 373. why repeated His miracles, 374. several reasons for what He did on the sea, ib. His passage of the sea superior to that of Moses, 375. His timely severity, 378. really requires good works, 379. rebuked inattention in Martha, 380. "sealed," that is, certified by the Father, 381. referred unbelievers to the Father, 385. in what sense the Bread of Life, 386. His Will one with the Father's, 389. declared not His Birth to unbelievers, 395, 396. His "Drawing" implies man's coming, 395. spoke mysteriously of His Flesh to rouse attention, 397. taught in synagogues, to shew His agreement with Jehovah, 406. eating His Flesh, how a hard saying, ib. how detained the Twelve, 409. His wisdom in reproving Judas secretly, 411. would not flatter the Twelve, 412. proved His Godhead and Manhood now in seeking, now in avoiding, the Jews, 416. unbelief and envy of His brethren, 417. His gentleness, 418. why He went up to Jerusalem secretly, 419, 427. His foreknowledge of His time, 419. acted as a man, to prove His Incarnation, and to train others, 422. the power of His teaching, 424. His doctrine, His and not His, because one with the Father's, 425. used lowly expressions of Himself, not to offend the Jews, 426. declared His Equality to shew His agreement with the Father, 427. His prudence and humility in reasoning with the Jews from the Law, 428. rebukes the Jews, both by their ignorance and by their knowledge, 433, 450. foresheweth His death, 435. His foreknowledge of the Jews' vain repentance, 436. referred to the Scriptures, 440. answered not the careless, 442. how the Light of the World, 449. judgeth not yet, 450. began to speak boldly, 451. of the same Substance with, and equal to, the Father, 452. His hour, that is, His Crucifixion, was of His own appointing, 455. manifested to the Jews after His Passion, 457. why He forbore judging the Pharisees, ib. makes Himself known in punishment, 458. condescended, that men might believe, 459. benefit of meditating on His humble birth and education, 461. sought not to triumph in argument, but to save, 465. relaxes the Law, ib. signified His Power by "His Father's House," 466. shewed most boldness after miracles, 467. one with the Father in Power, Substance, and Truth, 466, 467. love of, the proof of our knowing God, 469. His care to shew His own power in healing the blind man, 489. His condescension, 491. why always retired after miracles, ib. defended by the blind man, 503. His meekness in praying for His murderers, 526. His mercy in receiving sinners, an example to us, 530. delivered men from prison, 531. His washing men's feet, was to set an example of mercy, ib. why abode in Judæa towards His Passion, 534. His meekness in replying to malicious questions, 535. His works His chief and sufficient witness, ib. His Hand and his Flock, one with the Father's, 536. His coequality in Power, 537. delayed doing, to shew the truth of, His miracle, 546. His care to clear it from suspicion, 548. His condescension, to raise men's faith, 550. His love of Lazarus, 553. why would not raise Lazarus from a distance, 558. spoke for men's salvation, not His own honour, 564. condescended in preaching, not to give offence, 565. declared His Generation from, and Equality with, the Father, 567. His humiliation was worthy of His Divine Love, ib. so prayed at the grave of Lazarus, as to shew He needed not prayer, 568. why prayed at raising Lazarus, 569. shewed His power in deeds, humility in words, ib. identity of His Will with the Father's, 570. His moderation in not claiming honour, 571. gave no real offence to the power of the Romans, 572. wept for the Jews' hardness, 573. retires from Jewry, 577. His care to save Judas, 580. His royal riding into the City, 585. waited for the Jews, before He would call the Gentiles, 587. how prepared the disciples for His death, and theirs, 592. His shrinking from death proved His Humanity, and fits Him to be our

pattern, 593. His Victory, 596. like the Sun, will reappear shortly, 599. withdrew often, to avoid offence, and returned to declare His Power, 600. One with the Father, because seen by Isaiah, 602. His condescension in speaking of His knowledge, 607. His care always to shew Himself Inseparable from God, 609. our pattern of suffering in the flesh, 612. His forbearance with Judas, 613. His unceasing love for "His own," ib. taught humble-mindedness by the washing, 614. by doing all Himself, 615. signified cleansing of the conscience by washing, 617. adopts the disciples' confession of Him, 619. shames our pride, by washing the feet of Judas, 620. taught patience with servants, by His own with Judas, 622. His full knowledge of His coming Passion, ib. strove for Judas to the end, 623. comforts the disciples, 627. was "troubled" on account of Judas, ib. did not expose him openly, 630. His care for the poor, and His own poverty, ib. His Glory at, and after, the Crucifixion, 631. why He discoursed after the Supper, 632, 633. comforted the disciples with the New Commandment, 633. by promises of Heaven, 638. by reading their hearts, 639. how the Way, the Truth, and the Life, 640. His independent authority to be followed by self-mortification, 648. left us free to practise or not, virginity, but required almsgiving, 649. present with His disciples by the Spirit, 654. His presence not visionary, 656. promised to the obedient, ib. His foreknowledge of His Passion, 658. His speaking to men's thoughts, 659. His readiness for death, ib. familiarizes the disciples with His Passion, 660. why discoursed of His Power in the Garden, 664. His love for man, 667. speaks at once with authority and condescension, ib. enjoins perseverance, 671. why always exalts love, 672. His agreement with the Father, 673. proof of His love for His disciples, ib. His miracles without parallel, 675. thinking of Him, our support in trial, 678. His righteousness proved by His Ascension, 685. by His victory over Satan, ib. His knowledge the same as that of the Spirit, 686. leaves the inward operations to the Spirit, 688. prepared His disciples for belief in the Spirit, 689. by "going" shewed that He would not perish, 693. alludes to His Resurrection as a birth, 695. power of His Name, 696. answers to the thoughts of the disciple, 697. His Power shewn in the manner of His expiring, 701. used prayer in temptation for our sakes, 705. teaches us to be earnest in prayer, 706. His Freedom and Glory in the Crucifixion, ib. His care to prepare them for the calling of the Gentiles, 707. His eternal authority, ib. was to be glorified in His Human Nature, 709. His prayer for His Own, shewed His love for them, 715, 722. in what sense received them from the Father, 715. glorified in the disciples as well as The Father, 716. in what sense not in the world, 716, 717. lost none but the wilful, 717. mingled explanation with command, to suit their infirmity, 718. speaks of the future as past, 723. His great love in dying for us, 725. His last discourse summed up in love, 727. goes willingly and with pains to His Passion, 731. His prayer was a discourse for the sake of the disciples, 732. His habit of passing the night abroad, 733. His readiness in giving up Himself, 732, 733, 735. His Divine power over the soldiers, 733. His care to save His disciples, 734. led to Annas by way of triumph, 735. was questioned as if seditious, 737. appealed to His enemies' witness, 738. His straightforwardness and care to remove every pretext, ib. His thought for Peter, 739. ate the Passover by anticipation, 740. His behaviour before Pilate, 741. nature of His Kingdom a proof of His Deity, 742. His humility and meekness our example, 743, 748. His long-suffering with His enemies, 746, 748. why He made no defence before Pilate, 750. never "made Himself a King" outwardly, 751. teaches to return good for evil, 752. His care for His Mother, 758. His self-possession on the Cross, ib. shewed human weakness in the Agony, Divine power on the Cross, 759. taught filial affection on the Cross, ib. revealed Himself risen by His Voice, 772. would not be touched, because changed, and about to ascend, 773. declares His superiority in honour, 774. reason of His first re-appearance to His disciples, 774. why He bade Peace, 775. gave a foretaste of the Spirit in breathing on the disciples, 776. His

lovingkindness in the case of St. Thomas, 780, 781. His second appearance, 781. the Spiritual nature of His Body after His Resurrection, 782. preserved the marks of Crucifixion, to persuade the disciples, ib. many signs followed His Resurrection, ib. appeared to the disciples only by condescension, and for short intervals, 783. awfulness of His Form after His Rising, 785. shewed greater Power in His miracles after His Rising, 785. ate with the disciples to shew Himself alive, 786. His coming hereafter, our bliss in seeing Him then, ib. love of Him conquers the world, 787.

Christians, how sanctified, 114. duties of, high as their privileges, 118, 125. to imitate Christ by love of the brethren, 126. their duties as members one of another, 126, 127. indifference of, a stumblinghlock to heathens, 145. taught by the zeal of heathens to study and to defend the Truth, 146. should shew their joy in Christ by works of love, 171. united only by common holiness, 212. their ingratitude towards Christ, 227. a ridicule to heathens and heretics, because ignorant of Holy Scripture, 251. inattention of, rebuked by the woman of Samaria 264. their neglect of Holy Scripture and Christian doctrine, 272. exhorted to judge themselves, 289. must not demand miracles to support their faith, 299. to retire frequently to solitude, after the example of Christ, 362. must needs believe a Resurrection, 391. made one with Christ by partaking of Him, 399. specially bound to forgiveness of injuries, 418, 444. intended to be the teachers, leaven, salt, light of the world, 453. sin of, worse than of heathens, 596.

Chrysostom, St. why varied his preaching, 191. preached two days in the week, 207. his despair of his hearers, 251. an admirer of holy virginity, 495.

Church, the, wedded to God by a Voice, and teaching, 242. signified by "the true worshippers," 277. consists by the Water and the Blood, 761.

Churches, no worldly thoughts to intrude there, 18. spiritual surgeries, 19. behaviour in, 22. attended for form's sake, 89. service of, described; weariness of the congregation, 264. good effect of attending, 460. neglect of, 505. presiding over, a great matter, 520. frequented from curiosity, 730. attendance at useless, without good works, 729.

Circumcision, was before the Law, and of equal obligation, 428. performed on the sabbath, 429.

City of God, compared with earthly cities, 487.

Clamour used by Paul, 221.

Clay made by Christ, proves Him Creator, 483.

Clothing, costliness in, condemned, 228.

Coat, the, without seam, a type of Christ's nature, 752.

Comforter, the, proved a distinct Person from the Son, but of the same Substance, 652. came not, because not needed, before Christ's Sacrifice, 652, 653. indwelling of, promised, 653. so called by reason of our afflictions, 657. credible, because the Spirit of Truth, 676.

Coming of Christ, means the Incarnation, 83. why said to be after the Baptist, 107. expected by St. Chrysostom, 290. its suddenness, 291.

Commandments, keeping them the test of Christian love, 655—7.

Communion, of Christians, depends on holiness, 212. joins men to the Body of Christ, 399. absolute necessity of, 404. to be understood spiritually, 407.

Company of wicked men dangerous and offensive, 495.

Conception of the Blessed Virgin accredited in the Old Testament, 219.

Concubinage, sanctioned by heathen philosophers, 11.

Condescension, lessens not greatness, 90.

Confession, a way to pardon, 67. not needful to Christ, 140. best made by good works, 172. Nathaniel's and Peter's contrasted, 173, 174.

Conscience, cleansing of, signified by Christ washing the disciples' feet, 617. a foretaste of judgment or of reward, 796. convicted Ahab to his good, ib.

Consubstantiality of the Father and the Son, 606.

Consubstantiality and Condignity of the Father and the Son, 647, 648.

Contention to be avoided by Christians, after the example of Christ, 361.

Continence, a higher path than married life, 759.

Conversation on religious matters recommended, 22.

Conversion, may be sudden, 5. of sinners by Christ. 98. efficacy of, 118. of the penitent thief, a kind of shaking the rocks, 756.
Corinthian, the, adulterer recovered by timely rebuke, 313, 314.
Covetousness, a hindrance to hearing the Word, 18. its power, 72. separates the brethren, 127. a betraying of Christ, 413. a subject for mourning, 571. examples of its evil effects in Judas and others, 580. the worst idolatry, 581. begins in envy, ib. ruins the merit of almsgiving, 643. without excuse, 649. its general spread and mischiefs, 668. spoils our charity and other virtues, 796.
Created things, have had a beginning, 26. implied in "Earth" and "Man," ib. the Word proved not one of them, 28, 30. not to be worshipped, 43. not "the Life" nor "the Light," 56. acknowledged Christ their Master, 96. described as willing, because independent of our will, 218. work on the sabbath, by continuance, 318.
Creation, an attribute of God, 43. lessens nothing in God, 54. was an act of grace, 116. works of, require faith as much as things spiritual, 209. superiority of the new, 210.
Cross, the, a Baptism, 212. how connected with Baptism, 224. opened the door to the Gentiles, 587. God's glory in, 594. foretold by Jacob, 598. being accursed, was to prevent any future remembrance of Jesus, 752. borne by Christ as a symbol of victory, 756. buried, and discovered in after times, 757.
Crucifixion, the, glory of, 99. why foretold obscurely, 224, 225. virtue of, exceeded that of its type, the brazen serpent, 225. the fountain of life, 226. the beginning of Grace, 441. and of Glory, 442. the time of ordered by Christ Himself, not the Jews, 455. the beginning of Christ's Glory, 632.
Cup of the Lord's Supper, the, shewn in the Blood from His Side, 762.
Curiosity, in divine mysteries a device of Satan, 64. leads away from the faith without satisfying, 204. may be too much and too little, 780. condemned in St. Thomas, 780, 781.

D.

Dæmon, of the Gnostics, 71.
Dancers, preferred to Christ, 144. power of to inflame the mind, 157. encouragement of sinful, 370.
Daniel, 95—144.
Darkness, used for death and error, 55. for sin, 56. caused by worldliness, 72. preferred to light, 232. by those who wilfully continue in sin, 233. signifies error and sin, 449. put for sin, 659.
Day of Christ, what, 476.
Dead, prayers for the, 101, note. to be honoured not by mourning, but by good imitation, 553. to be clothed in almsgiving, not rich robes, 767. memory of, a benefit to the living, 769.
Death, overcome by Christ, 55. the cause of victory, 698. and immortality, 699. its awfulness to the unprepared, 731. to be neither feared nor sought, 759. the fear of, intended for a safeguard to life, 792.
Deceit, folly of, 358.
"*Declared*," hath, implies Christ's clearness in teaching, 125.
Dedication, great national Feast of the, 533.
Despair, condemned, 703.
Despondency, useful if leading to repentance, 682. increased by dwelling on the cause, 693. compared to childbirth, 694.
Devil, the, tempts to curiosity in Divine mysteries, 64. fell by pride, 135. his versatility in attack, 190. afraid of the Bible, 272. does not make war on his own kind as malicious men, 312. flies from the mysteries, 400. called a wolf, a lion, a serpent, a dragon, 516. the works of Christ attributed to, because more than human, 525. ruler of the wicked only in the world. 659.
Devils, the authors of suicide, 792.
Disciples of John, some jealous of Christ, 153. two zealous in seeking him, 153-5. why questioned by our Lord, 154. their question with a certain Jew, 239, (note.) their jealousy of Christ's disciples, 240. vainglory of, 243. slow to believe in Jesus Christ, 248.
Disciples of Christ, began to believe at Cana, 192. slow to believe the doctrines of the Resurrection and Incarnation, 196. because not at first informed by the Spirit, 197. the more perfect, attracted by Christ's teaching, the grosser sort by His miracles, 199. object of their baptism the same as of John's, 239. moderation of, 260. their reverence for Christ, 280. their manner of dis-

coursing with Christ, 363. their faith in sitting down without question at the miracle of the loaves, 366. their love for Christ, 372. witnessed more miracles than the people, 373. in what sense some "went back," 409. faith of, still imperfect, 546-7. their fear of the Jews, 547. understood nothing perfectly of the Resurrection, 586. still ignorant of Christ's Equality, 593. "clean," because free from Jewish error, 617. their confession of Christ, 619. taught not to contend for greatness, by the washing, 620. gradually prepared for the Resurrection, 656, 660. understood not high doctrines until inspired, 657. their imperfect faith in Christ and the Resurrection, 658. their courage after Pentecost, 665. how taught to rejoice in persecution, 674. credible, because eye-witnesses, 676. slow, because unwilling, to believe in His death, 694. still imperfect though professing knowledge, 697. not taught perfectly, but assured of peace, 698. in what sense not of the world, 722. sanctified by the Word and by the Sacrifice, 723. their unity, through faith, 724. to be known in the world by their mutual love. 724. their glory given by Christ, 725. why took no part in the burial, 763. their hasty return home, 770. their mission, 776. received somewhat of grace by His breathing on them, ib. their candour in telling all their faults, 781. returned to their trade after Christ's Resurrection, 784. knew Him not at first on the lake, 784. awestruck by Christ's risen form, 785.

Disease, produced by sin, 314.

Discontent, comes of ambition, 554.

Dives, judged, because not self-judging, 289. tormented because he did no actual good, 352. his impunity in life increased his punishment, 377.

Divination, forbidden to the Jews, 114.

Docetæ, 90, note.

Doctrine of Christ and of the Father one, 425. of men, aims at reputation, 426.

Doctrines, growth of harder than of natural seed, 148. general neglect of condemned, 272. the higher cannot be received without faith, 275. the true, sanctify the soul, 723.

Domestics, patience with, taught by Christ's with Judas, 622.

Door of the fold, the Scriptures, 512.

E.

Earthly things, their fleeting nature typified in the water at Cana, 188. how said of Holy Baptism, 223, 247.

Elijah, how glorified, 95.

Elisha, how glorified, 95.

Empedocles believed the Metempsychosis, 11, note.

End of the world expected by St. Chrys. 290. implied a brief period, 291.

Envy, evils of, seen in the Jews, 128-9, 292. of the Jews towards Christ, contrasted with the goodwill of the Samaritans, 292. inexcusable because not from natural passion, 312. its evils extend to all times, 312. examples of, ib. a war against Christ, 313. hard to heal, ib. of Satan ruined the world; of the Jews made them murderers of Christ, 415. and of the brethren, 417. examples of its sinfulness, 478-9.

Equality of the Son with the Father, 31, 52. declared to the Jews, to shew Him Lord of the Sabbath, 318. proved by His breaking the Sabbath, 320. by His doing nothing of Himself, 323. of Christ with the Father, 477.

Esau ruined by envy, 313.

Essence, of the Father and the Son, one. 41, 66, 606, 647. of the Son, simple, 54. the Divine, in Christ, unchanged by the Incarnation, 90. and different from His flesh, 91.

Eternity, a subject difficult to contemplate, 17. of The Word, maintained, 25, 39, 64. Christ's, proved by the phrase, "was in the beginning," 25, 27, 42. by His being called "Maker of the ages," 26. by His being Maker of "all things," 41. by His being "in the Bosom of the Father," 125. that of the Father involved in Christ's, 40. of Christ's manhood asserted, 125. shewn in the Jewish types, 405.

Evangelists begin from different points, yet agree, 38. dwell on different periods, 139. truth of, shewn by their reporting matters of reproach, and by their omitting miracles, 144. conciseness of, 161, 167. omit many particulars, but not general results, 294. were careful to correct any misapprehensions about Christ, 321. their candour in relating things apparently discreditable, 416. prove the reality of Christ's death in different ways, 558. candid in confessing the disciples' ignorance, 586.

their veracity argued from their many omissions, 783.
Everlasting life, promised to obedience, 474.
Excuses of the negligent, 89.
Exhortation, duty of mutual, 414.
Eye, the noblest member, 483.

F.

Faith without works insufficient, 44, 62, 86, 254-5. the only way to apprehend things spiritual, 208, 223. required in studying things natural, 209. without works a denial of Christ, 231. in heathens come from purity of intention, 234. in Christ is faith in God, 249. need of, 275. without a sign, exemplified in the Samaritans, 294. of the nobleman of Cana, imperfect, because after the miracle, 297. of the centurion (Matt. viii. 5) more perfect, because before it, 298. tried by affliction, 299. before sight, not required of strangers who had not seen Christ, 309 of the paralytic at Bethesda, 318. requires some greatness of soul, 388. must be founded on Holy Scripture, 440. the condition of receiving the Promises, 442. God's work, 485. the blind man had it, ib. Naaman had it not, ib. produced in some Jews, by Christ's condescension, but imperfectly, 459. of the blind man in going to Siloam, 490 most needed in things invisible, 492. the truest way to glorify God, 501. steps by which it was called forth in the blind man, 510. of the lepers, 511. with righteousness, its power, 559. triumphed in the Apostles, 560. nothing without holiness, 561. its object, the unseen, 782.
False Christs called strangers, 514. wherein differing from the True, 514, 515. their evil designs, ib.
Fasting, a way to pardon, 67, 341.
Fatalism inconsistent with a belief in the Resurrection, 391.
Father, His Eternity involved in the Son's, 40. unbegotten, 65. the manner of His "working," 319. His witness to Christ, 349. His Will one with the Son's, 398. "draweth" us but not without our consent, 386. can not be seen by any, known only through the Son, 645. Consubstantiality of, with the Son, 647. His Greatness as the cause, hinders not the Son's Consubstantiality, 659. His union with the Son, as the Root of the Branches, 665. hated in the Son, 675.
Fear of God, the, secures the soul, 463.
Feast, the first and last its great days, 439.
Feasts, rulers of, selected for sobriety, 186.
Female sex, their superior feeling, 770.
Figures used in the Gospels to give spirit and sweetness to the doctrine, 286. the latest, were the most clear, 300.
Finery has no power to please long, 542.
Fire, a likeness of Christ's fulness, 112. the double, of sin and of hell, 158.
Firmness marks Christ as the good Shepherd, 521.
Flesh of Christ, the, was of the substance of the Virgin, 216. no excuse for a carnal mind, because overcome by the Spirit, 661. examples of its subjection, ib.
Following of Christ, lies in imitating His actions, 341.
Foreknowledge of Christ, 408, 419.
Forgiveness, how won, 67. must be shewn to others, that we may receive it ourselves, 340. of injuries; Moses, Noah, Joseph, examples of, 624. its obligations on Christians, 625.
Fornication, worse than idolatry, its punishment, 561. persons guilty of, warned from the Church, 563.
Freedom, from sin, the only real liberty, 466. consists in having no wants; of Adam such, 711.
Free-will asserted, 55, 68, 81, 85, 98. argued from the offer of Heaven and the threat of Hell, 322. shewn in our learning and believing voluntarily, 388. consistent with God's "drawing," 395.
Frugality, the mother of health, 188.
Fulness of Christ's Grace, 3.
Funerals, great folly of expense at, 766. vain-glorious, 767. moderation in a proof of faith in the Resurrection, 768.
Futurity, knowledge of, universally coveted, 687. foresight of, belongs to God only, 689.

G.

Games, attention paid to, 1, 89.

Galileans, general dulness of, 167. received Christ, but after sight of miracles, 295.
Garden, the, why Christ led the disciples there, 664.
Generation, Christ's Eternal, to be received humbly, not enquired into, 205. the second, of men in Baptism, how superior to the natural, 210. not understood of Angels, to be taken on trust by men, 211.
Gentiles, fallen state of, 75. readily accepted the Gospel, 76. first visited by Christ in passing through Samaria, 256. why called A Dispersion, 437. their morality a reproof to Christians, 445. called Children by anticipation, 576. in what sense "not of this fold," 522. their future union, ib. shewn in the ass's colt, 585. call of, began from the Cross, 587, 596. signified by "all flesh," 708. knew a Creator, not His Son, 713.
Giving, grace inferior to "coming," said of the Father and the Son, implies the generation, 726, 743.
Glory, of the Son, surpassing, 95. of Christ, how revealed, 97. of the Passion, 99. of heaven, 100. how given to God, 108. of Christ, how manifested at Cana, 191-2. to be gained by renouncing vain-glory, 236. of this world and the next compared, 244. won by humility and charity, 281, 282. of this world, a slavery, 369. not mentioned in the Lord's Prayer, 376. to be won by suffering, 710. folly of losing it, for vanities, ib.
Glory of God, whether the object, or the consequence of the cure of the blind men, 482-3. either view justified, ib.
Gluttony, power, of exemplified in those who would have made Christ a King, 368.
Gnostics, opinions of, 71, note.
GOD, His nature admits not number, 15. nor time, 40. impossible to be described, 16, 66. to be named only from His operations, 16. before all, 17. incapable of suffering, 29. infinite, 39. attributes of, ascribed to the Son, 43. indefectible, 54. omnipresent, 58. unsearchable, 64. not known to all, 71. to the Son only, 123. without wants, 82. unchangeable, 90, 91. without equal, 91. seen by the Prophets only by His condescending to certain forms, 121. seen in His Essence only by the Son, 122. seen only in thought, 123. makes things necessary easy, 208. the operations of, in regeneration to be taken on trust, 211. His marvellous love towards man expressed in "So loved," &c. 226. His mercy in appointing a day of trial, 229. to dispense with the law of the Sabbath is for Him only, 318. "works," by preserving all things, 319. said to "send" the Son because the Great Cause, 322. Christ's doctrine of His Spiritual nature, 349. in what sense "seen" by Isaiah and others, 349. witnessed to Christ at Jordan, at the Transfiguration, in the Scriptures, 350. the fear of, the true wisdom, 359. in what sense said to "prove" men's faith, and to "search the heart," 364. allows the wicked only for a time, 377. His Providence not fully shewn before the Judgment, 390. "draweth" by helping man's weakness, 395. is most glorified by our faith, 501. spoke of Himself condescendingly in the Old Testament, 567. His "bearing" Christ signified identity of will, 570. glorified by the Cross of Christ, 594, by the judgment of Satan, 595, in our obedience, 597. known only through Christ, 645. in what sense "seen" by men, 645. His Essence invisible, ib. receives less love and homage than some harlots, 702. glorified by man's service, and by Christ's Incarnation, 709. known only through the Son, 727. to be loved by works, 728.
Godhead of Christ, indirectly declared, 483.
Golden, necklaces worn by servants, 227.
Gold mines, 300, 343.
Golgotha, said to be Adam's place of burial, 756.
Gospel, its persuasiveness a proof of its truth, 12. wide spread of, 13. read on Lord's Day and Sabbath, 88. superior to the Law, 113. its offers universal, 55, 68, 84. rejected from the love of sin, 233. a charm against Satan, 272. why especially to be studied, 461.
Grace, of Baptism, 85. must be guarded, ib. fulness of in Christ, 111. shewn in the Creation, in the natural law, 115. in the Law of Moses, 116. "given," inferior to "coming," 117. of God abounded beyond man's transgression, 215. not exhausted by use like the water of Bethesda, 302. in Christ was without, in the Apostle with, measure, 367. prevents and cooperates with men's will, 395.

Greek Philosophers, mistakes of, concerning the soul and heaven, 560.
Greeks, why at the Passover, 586. their devotion to their gods, and contempt of riches, a reproach to evil Christians, 753.

H.

Habit, power of, 57.
Hand, the emblem of authority, 537.
Hardening of our hearts is of our own fault, 603.
Harlots, their imperious treatment of their lovers, 701-3. their rapacity in spoiling their lovers, 789.
Harvest of souls, 286. prepared by the Prophets, reaped by the Apostles, 287.
Health, the daughter of abstinence, 188.
Hearers, what their disposition should be, 3, 18. why to be earnest, 3, why tranquil, 4. should prepare themselves, 5. 6, 88. how they become confused, 17. the careless, condemned, 19. worse than beasts, 20. should keep what they hear, 74. should not resent reproof, 94. state of, to be considered in teaching and reading Scripture, 250. should imitate the woman of Samaria, 264.
Hearing and seeing, said of God, and Christ, imply their exact knowledge, 220, 247, 327, 337 the word, requires stillness, 403, a spiritual mind, 407, earnest zeal, 439, carefulness, 448. tends to reverence, 460.
Heathens, conversion of hindered by our indifference, 145. zeal of, our reproach, 146. some rejected Christianity from love of vice, 232. some virtuous but very rarely, 234. did not go to the light when it came to them, ib. none believed but those who before wished to live well, ib. doctrines of, weak and inconsistent, 390. conversion of hindered by the coldness and sins of Christians, 635.
Heaven, the thoughts of, should set us above the world, 699. and little affronts, 700. our real home, 699.
Hell, fire of, prepared for the devil, 157. existence of, denied by some, 229. proved credible by 1 Cor. v., 314. threat of, proves human freedom, 322.
Heralds of Christ's birth, 96.
Heretics err, by not considering the objects of the speakers in Holy Scripture, 344. must be refuted from Holy Scripture, 357. an objection of, to Christ's answer to the Jews, 475. barred from the fold by Scripture, 512. their misinterpretation of the parable of the sheepfold, 515. denied the Resurrection on Heathen principles of the eternity of matter, 589. only to be refuted by knowledge of the Scriptures, ib.
Herod the Tetrarch, his troops destroyed by Aretas, 104, note.
High Priest, the, inspired for his office sake, 576. chosen annually through corruption, ib.
High Priesthood, the, trafficked and made annual under Christ, 576.
Hireling, the, marks of, 516. signifies the Jewish teachers, 520.
Holiness of Christians and Jews contrasted, 114. a relative term, ib. absolutely necessary to salvation, 254.
Holy Ghost, the, speaks through the Scriptures, 3, 4, 38, 52. not meant by the words "in Him was life," 49. uncreated, 51. given in Baptism, 85 His descent upon Christ was to declare Him, 141. not given in John's Baptism, 142. office of, not to teach, but to recall Christ's teaching, 198. superior to soul, in giving life, 210. performs the work of God in Holy Baptism, 217. power of, shewn by the comparison of wind, 218. His Infinity declared by John Baptist, 250. the names of "Fire," and "Water," used to express His operations, not His Essence, because possessing the qualities of both, 266. His grace may be increased, may be quenched by covetousness and cruelty, 438. largeness of, intended by the "Living Water," 440. spake by the Prophets, 441. and triumphed in the Apostles, but not before the Crucifixion, 441-2. deserted the Jews after the Passion 576. His power in the Apostles, 660, 663. enables us to overcome the flesh, and makes men equal to Angels, 661. is "of Truth," because of the Father, 673. speaks only the words of Christ, 686. the guide to truth, 687. could not come before the sacrifice of the Cross, 687. His office in Holy Baptism, 688. His dignity in prophecy, not contrary to Christ's, 689. awfulness of His gift in Ordination, 777.
Honesty, 293.
Honour to be sought of God, not men,

35. like wealth, comes when despised, ib. of men, shared with harlots and dancers, 326. the greatest, gained by almsgiving, 342, not taken by Christ for Himself, 475.
House-building extravagant, 486. moral deduced from, 487.
"*How?*" the question of the weak in faith, as Sarah, 202. the cause of unbelief, 398.
Human nature suffered in Christ, not the Divine, 28. of Christ taught before the Godhead, 29. taken into God, 90. the Tabernacle of David, 92. repaired by Christ, 97. requires the aid of society, 159.
Human way of speaking adopted by Christ, 523. why, 525.
Humility, the gain of, 253. the cause of Christ's preference for John, 281. example of in Moses, ib. the crown of good works, ib. the truest greatness, 621. taught by Christ's behaviour before Pilate, 743.

I.

"*I am*," force of the expression, 477.
Idleness really condemned by Christ, 379. the meat which perisheth, 380.
Ignorance, in St. John, a proof of inspiration, 10, 12. will be no excuse, 340. weakens the soul, 665. of some things, desirable, 669.
Impatience rebuked by the paralytic at Bethesda, 303.
Impossibility, arising from the Essence of God, a proof of power, 322.
Incarnation, a veil of the Godhead, 60, 95. believed by Patriarchs, 70. lateness of, no objection, 71. a "coming" of Christ, 83. the cause of our Regeneration, 90. changed not the Son's Essence, ib. a taking of the manhood into God, 91. Christ's care to prove it, 255. because a chief point in the work of Redemption, 251. proved by Christ's weeping, 557-8. by the different accounts of the Passion, 558.
Ingratitude of man towards Christ, self-condemned, 227.
Injury, if unavenged, recoils on the doer, 623. forgiveness of, shewn in the Old Testament, 624.
Injustice conspicuous in small acts of parsimony, 531.
Insults, how answered by Christ, 473-4.
Intention without acts may be sinful, 750.
Isaac, miraculous birth of, was to prepare for Christ's, 219. type of Christ. 476. bearing the wood, a type of Christ on the Cross, 756.
Isaiah's vision, a proof of the Trinity, 602.

J.

Jacob predicted a Messiah, 279.
Jacob's ladder, a type of gradual advance to Heaven, 745.
Jesus. how made both Lord and Christ, 28. [see *Christ*.]
Jews, the, blindness of, 75. cast off through pride, 76. their discontent unreasonable, 77, 78. abused their privileges, 78. needed a man for a teacher, 105. nominally sons of God, really servants, 114. were under Grace, but less than we, 115. their envy of the Baptist, 128. why preferred him to Christ, 129. why questioned Him, 130. from their faith in John, ought to have believed in Christ, 133. in what sense knew not Christ, 134 why believed not after the descent of the Spirit on Jesus, 143. malice of, contrasted with the candour of Nathaniel, 169. were not profited by relationship to Christ, 179. provoked to hear of Christ's Equality with God, 194. their wickedness in requiring a sign in the temple, 195. sinned by vain glory, 235. weaned from idolatry by gradual teaching, 253 had been rejected, long before Christ, 258. their inattention contrasted with the care of the woman of Samaria, 262, 272. did not attend to the Word, and hindered others, 264. preferred to the Samaritans because purer in faith, 276. and their spiritual fathers, 277. but inferior to Christians, ib. did not enquire to learn, but to mock, 279. their envy of the paralytic's cure, 311. their faith hindered by vain glory, 325, 356. really believed in John the Baptist, 345. but only for a season, 346. rejected God's witness to Christ in rejecting that of the Scriptures, 350. convicted of not loving God, 354, and of excessive pride, 355. rejected Christ for Antichrist, ib. how to be accused by Moses, 357. their gluttony made them affected by the miracle of the loaves, 368, 378-9, 383. their ingratitude and hypocrisy in mentioning the Manna, 384. incredulous because disappointed of their lust, 387. fled from Christ's spiritual doctrine, 394. led astray by unlawful curiosity,

399. their rage against Christ was from fear, 423. their wickedness in wondering at, not obeying, His word, 424. subverted the Law by their conduct, 427. confuted out of the Law itself, 428. those who saw most of Christ's miracles hated Him most, 431. their inconsistency, 432. in what sense knew and knew not Christ, 432-3. not really ignorant. 433 how sought Christ "in a little while," 436. their contempt of Gentiles, 437. their malice in pretending ignorance, 443. 450. imperfect faith of some of them, 459. carried texts of Scripture on their dress, 460. erred, because they had not the fear of God, 463. their insensibility to the bondage of sin, 464. were in bondage repeatedly, ib. differed from us, as servants from sons, 455. hindered from believing, by reliance on their descent, 468. proved children of the devil, from envy and murder, ib. contracted unlawful marriages, 469. alien from God and from Abraham, 470. their blasphemy, that Christ had a devil, 473-5. trust in Abraham only, 474. knew not the Father, 476. malice of, towards the blind man at Siloam, 492, 497. labour to depreciate the miracle, 498. subtlety and hypocrisy of their questions, 499, 500. neither Moses' nor Christ's disciples, 502. asked questions of Christ, not to learn, but to silence Him, 534. their wickedness in rejecting the greater witness of His works, and demanding words, 535-6. provoked by Christ's claiming co-equality with God. 537. thought to save, but ruined themselves, by slaying Christ, 572. did not escape the Romans, 575. deserted by the Spirit after the Crucifixion, 576. their wickedness in plotting at a Passover, 578. ruined by covetousness, 580. the people believed, the rulers rejected Christ, 583. design to kill Lazarus, 584. really understood Christ's meaning, 598. but misconstrued it deliberately, ib. still in darkness, 599. their unbelief foretold, 601. opposed both God and Moses, in Christ, 675. their unbelief, worldly pride, 676. absurdity of their scruple to enter Pilate's palace, 740. in what sense could not put any to death, 741. their madness in preferring Barabbas, 747 made to confess their own downfall, 751. why wished to slay Jesus by crucifying, 752. spoiled by success from the beginning, 755. fulfilled the prophecy unconsciously, 756. madness of, proclaimed by the Title on the Cross, 757. their obduracy to the last, 760.

John Baptist, St. spoke as sent from God, 59. why sent to witness to Christ, 61. inferior to Cbtist, ib. confessed his inferiority, 106. reverenced by the Jews, 103. praised by Josepbus, 104. taught from heaven, 105. prepared the Jews for Christ by degrees, 105. how "after" Christ, 107. in externals inferior to Christ, 129. preferred to Cbrist by the Jews, ib. why questioned by the Jews, 130. in his confessing Christ, replied to their secret thoughts, 131. and detected their treachery, 132. his dignity compared to ours, 134. boldness of, 138. object of his mission inferior to Cbrist's, 140, gave not the Spirit in his baptism, 142. did not know Christ at first, but before His baptism, 143. why used repetitions, 149. how brought the Bride to Christ, 150. called the friend of the Bridegroom because present with Christ, 151. why able to preach at all hours, 152. some disciples of, jealous of Christ, 153. why continued to baptize all his life, 238. His death facilitated Christ's ministry, 238. witnessed to Christ's superiority 241, 243. called himself Christ's "friend" to disclaim jealousy, 242. his work finished as Christ's began, 243 his reserve in speaking of Christ, 250. his testimony was that of God, 346. called a torch because his light was not his own, 347. proved trustworthy by the acts of Christ, 538.

John Evangelist, St. his intimacy with Christ, 2. manner of his appearing, ib. truthfulness, 2, 83. birth and occupation, 9. unlearned, 10. instance of his plain speaking, 15. the beloved disciples 280 does not himself relate the cause of Christ's preference, 280. favoured by St. Peter, 280. his humility, 281. his care to correct mistakes, 364. exactness of, 374. why omits many events between the Feasts, 416. Christ's love for him, enabled him to ask, 627. why indulged in great familiarity by Christ, 627 associated often with Peter, 628. his forbearance and exactness in relating the betrayal, 734. in relating his own conduct and Peter's at the Palace, 736. his modesty in speaking of his standing

by the Cross, 758. honoured by having the charge of Christ's mother, 759. an eye-witness of the piercing of the side, 762. why took no part in the burial, 768. does full credit to Mary's zeal and to Peter's, 765. the first to recognise Christ on the lake, as St. Peter, to hasten to Him, 785. his modesty in correcting the mistake of the disciples concerning himself, 794. his reason for writing his Gospel, 794. his veracity argued by his choice of subjects, his confidence in himself, his friendship with Christ and the Virgin, 795.

John's Gospel, St. its marvellous teaching, 10. consistency of, 11. translations of, 13. perspicuity of, ib. teaching of, why outlived other philosophy, ib. style of, 14. dwells most on doctrines, 19. why begins with Christ's eternal subsistence, 38. unlike Genesis, ascends at once to the Creator, 48. heretical reading in [ch. i. 3.] 49. leads us upwards gradually, 116. speaks most of the time before John's imprisonments, 189. most concerned with Christ's discourses, 362.

Jonas, sign of, why often given, 196.

Joseph, an example of forgiveness, 624.

Joseph of Arimathæa, one of the Seventy Disciples, 763. buried Christ with cost and zeal, but as a mere man, ib.

Josephus, relates St. John Baptist's death, 104, note.

Judas, why reproved secretly by Christ, 411. shared in the Apostles' gifts and miracles, 412. but fell by covetousness, 413. his pretended zeal for the poor, 579. his obduracy to Christ's love, 580. cast off to Satan by giving of the sop. His hardness, 629. received a secret rebuke, 630. his wickedness after sharing the salt, and the washing, 614. was probably washed first of the disciples, 615. his insensibility, 616, 619, 623. his ingratitude, 622.

Judgment, will be according to men's deserts, 239. delayed to give time for repentance, 239. will reveal men's sin to one another, 289 remembrance of, a help to virtue, 328. most attracts the obstinate hearer, 335. the doctrine of, carefully propounded by Christ and St. John, 336. its inexorable strictness, 371. thought of, a check to sin, 390, 91. of the flood, and of Sodom, 392. by appearance sinful, 430. after the flesh, is judging unjustly, 450. of Christ, and of the Father, is One, 452. in what sense the object of Christ's coming, 511. of others, to be made with mercy, 529. of ourselves, a cure for inhumanity, 530. only denied by those who fear it, 589. of men worthless, 669. the future, proved, by Christ's victory over Satan, 685.

Jurymen of Antioch, often no better than the criminals, 729.

Justice must be impartial to rich and poor, 430.

K.

King, splendours of a, described, 95.

Kingdom of Christ, to be attained only by zeal, 471. its spiritual nature, 742.

Knowledge, will not save without holiness, 254. real and nominal, 432 3. exact, represented by sight, because the most perfect sense, 653.

Knowledge of one another, of the Shepherd and His sheep, 521. of the Father and the Son, 322.

L.

Labor, imposed after the fall for discipline, 303-5. makes virtue meritorious, 304.

Lamb of God, why said of Christ, 140. name of, implied the doctrine of communion with Christ, 398.

Law, the, of nature, was of God's grace, 115. not greater than the Sabbath or Circumcision, 429.

Law of Moses, the, a gift of Grace, 116. Christ's respect for shewn in cleansing the Temple, 194. the root and groundwork of the Gospel, 279. imposed for restraint of unruly passions, 303.

Law suits, full of frauds, 720.

Laying down of life, belongs only to Christ, 523, 4.

Lazarus, not injured by his poverty, 228. reward of, 289. suffered no actual wrong from Dives, 352.

Lazarus, of Bethany, history of, teaches resignation to sickness and death, 544, 5. His death proved by the Jews coming, 548. by the stone, 558. by the grave clothes, and the stench, 559. by the Jews loosing him, 571. his resurrection proved by his eating with Christ, 578. case of, attracted the people, 584.

Leah, praised for her choice of her children's names, 162.
"*Life*," why said of the Son, 16. implies His Eternity, 42. meaning of, 43. not applied to the Holy Spirit, 49. nor to created things, 50. implies providence and a resurrection, 34.
Life, the present. a seed time, 213. a time of preparation for a better state 264, 5. eternal, in Christ, underived and original, 494. imparted to men, by partaking of His Flesh, 405. mercifully shortened, 507. will not bear comparison with the future. 591. how far to be hated in this world, 592. desire of natural, 594.
"*Light*," why said of the Son, 16, 55. a name not peculiar to the Holy Spirit, 50. not sensuous, 55. came unsought by men, 234. this life described as, 486. the future life, why so called, ib.
Likeness, of the Son to the Father, 31, 59, 66. of God impressed on the Baptized, 85.
Lord's Day, Gospels read on, 88.
Lord's Prayer, the, its character wholly spiritual, 376.
Love, of our neighbour, the way to life. 34. of God, to be shewn by acts not words, 82, 172. of Christ, towards man marvellous, 236. of the Father for Christ, 523. more powerful than miracles, 634. want of, a stumbling block to the heathen, 635. in St. Peter, 656. to be shewn by keeping the commandments, 655. by acts, not words, 668. of God and man inseparable, 672. multiplies strength, and makes men ubiquitous. 690. the best protection to rich and poor, 691. the motive of the Solitaries, 691. independent of place, 692, of enemies, taught by the Passion, 752. gives much boldness towards God, 790.
Luxury. the mother of diseases of the body. 188, and of the soul, 189. wretchedness of, 205. folly of, 382. cured by meditation on Christ's birth, education, and life, 461. vanity and sinfulness of, 471, 2. hinders almsgiving, 680.

M.

Malice, the most inexcusable vice, because not from nature, 312. wounds itself and excludes from life, 341. evils of, 573. its private and public evils in the world, and in the Church, 573.
Mammon, cannot be served with God, 72. a hard master, 73. its commands contrary to Christ's, 351. service of, 517.
Man, created to serve God, 517.
Manes, 71, note.
Manna, tauntingly mentioned by the Jews, 384. why mysteriously, by Christ, 387.
Marcion, 71, note. his heresy on the Resurrection, 589. heresy of, refuted by Christ's care for His Mother, 760. his error, guarded against by Christ, 764, 5.
Martha, rebuked not for inhospitality but inattention, 380. unequal to her sister in faith and wisdom, 549. led on by Christ to belief in the resurrection, 550. had no vanity in her grief, 555. had forgotten Christ's lessons, 559.
Mary, St. the Virgin, her opinion of Christ, 177. her forwardness at Cana owing to maternal vanity, ib. was saved by her own goodness, not her relation to Christ, 179.
Mary Magdalene, her zeal to see Christ's Body in the tomb, 764, 770, 774. had no idea of the resurrection, 772. reward of her perseverance, in seeing Christ risen, 774.
Mary, of Bethany, not the "Harlot" mentioned by St. Matthew, 544. her gravity and earnestness, 545. her faith greater than Martha's, 549. her wisdom and affectionateness, 551. her great ardour, 556. her improvement in faith, 579.
Material things only comprehended by the Jews, 511.
Matthew, St says most of John's imprisonment, 139.
Matrimony, advantage of, 159.
Meat, that perisheth, idleness, 380. that never perisheth, almsgiving, 381.
Meekness, duty of, 220. taught by Christ's answer to the Jews, 526. acquired by penitence, 526. the first of virtues, 533. of Christ not confined to words, 533. of Christ before Pilate, our pattern, 743.
Merchants, activity of. 6.
Mercy, the oil of the Christian's lamp, 109. attracts men to Christ more than power, 150. a call to repentance, 317. may be shewn in words, 429, 432.
Miracles, revealed Christ's glory, 97. of Christ's childhood proved false from John's ignorance, 143. and from the number and rapid fame of

the true, 176. a more important testimony to Christ than John's word, 152. of turning water into wine, how evidenced, 186. Christ's care to provide sufficient testimony to, 187, 298—309. of Christ, improved on nature, 187. shewn to the honest, withheld from the ill-disposed, 192. most attracted the grosser sort, 199. not to be demanded from God by the faithful, 200. their first object, to save souls, 297. addressed to unbelievers and the grosser sort, 297, 362. clearness of their testimony, 349. not all of them related in the Gospels, 362. of the loaves, performed by the Prophets, 366. some, witnessed by the disciples only, 373. of stilling the storm occurred more than once, 376. of the loaves, was a warning to Capernaum, 375. of the manna, only a type, 385. their power with the people, 434. sight of, hardened the Pharisees, 446. when and why performed by material means, 484. their effect on the people, 493. the best and sufficient witness to Christ, 536. inferior to love, 634.

Mission, of the Apostles, 99.

Moses, his veil, 95. his love for Israel, 103. compared to Christ, 116. gave only types, 117. how far saw God, 121. highly privileged in visions, 144. his prophecy of Christ, 279. will accuse the Jews for not believing in Christ who had fulfilled his prophecy, 357. his testimony to Christ was that of God, 357. questioned by God before a miracle, to arouse his attention to it, 363. at the Red Sea, compared with Christ on the lake, 374.

Moses and Prophets, witnesses to Christ, 513. the door-keeper of the fold, ib.

Money, love of, produces uncharitableness, and many sins, 788. made for use, not hoarding, 788.

Mourning, indecent manner of, at Antioch, 531. excess of, condemned, 552. moderate among the old Greeks, 552. how far allowable, 553. should be for sinners, not for the dead, 572. for the general sin, becomes Christians, 573. for the covetous, better than for the dead, 574. excess of, ridiculed even by the world, 768. and a sign of unbelief, 768.

Mules, white, used by kings, 96.

Multitudes, most moved by miracles, 434. their faith imperfect, ib.

Mystery, its use in exciting attention, 398.

Mysteries, The, awfulness of, 401, danger of approaching of in sin, 402.

N.

Names of God, why, many, 16. of men, anciently taken from things, 162. why given and sometimes changed by Christ, 162, 3. dignity and responsibility of the Christian, 163.

Nathaniel, his exactness and candour, 168. contrasted with the Jews, 169. shewed his joy in Christ by confessing Him, 171. his confession, why inferior to Peter's, 173. less zealous and less timid than Nicodemus, 235. a lover of truth, and learned, 443.

Nazareth, why profited not by Christ's being born there, 179.

Necessary things made easy by God, 208.

Necessity, Christ not subject to, 183.

New Commandment, how a comfort to the disciples, 633.

Nicodemus, well disposed but fearful, 201, 218. received graciously by Christ, 202. and led on to enquiry, 203. desirous of instruction, ib. perplexed by his attempts to reason, 204. could not perceive things spiritual, 205. more zealous and more fearful than Nathaniel, 235.

Night, futurity described as, 485, 6. this life, why so called, ib.

Nobleman, the, in John iv. different from the centurion in Matthew, 296. an example of faith, 296. but imperfect, 297.

Number, not admissible in the Deity, 15.

O.

Obedience, Christ's blessing on, 622.

Obscurity used to rivet attention, 515.

Officers, the, of the Pharisees, an example of candour, and of its reward, 446, 7.

Offences, danger of causing, 495.

Oil, in the lamps, said of mercy, 109, note. of almsgiving, 197.

Omnipotence, includes not the power of ceasing to be God, 91.

Oracles of the heathen, not really prophetic 162.

P.

Palestine, its scarcity of water, 185.

Parable of the sower, 20, 102. labourers in the vineyard, 77. the wedding garment, 86. the sheepfold, 512—16.

Paralytic, of Bethesda, an example of patience under sickness, 307. of meekness, 308. his cure different from that in St. Matthew [ix. 2.] in all its circumstances, 309. his ready faith and courage, 310. his disease was caused by sin, 314. suffered longer than he sinned, 315. Christ urged his sins to warn others, 316. his cure was of grace, not merit, 317. his grateful return and boldness, 318. cure of, 477, 481.

Parents, obedience to, how limited, 177. virtue of, aggravates the children's guilt, 180.

Participation, Christ received not grace by, 111.

Paschal Lamb, a type of Christ crucified, 762.

Passion of Christ, the, foretold darkly, its benefits plainly, 226. voluntary, 477. a proof that His promise of life to man should be fulfilled, 521. in what sense the cause of the Father's love towards Him, 523. proves His Resurrection, how, ib. His peculiar power shewn therein, ib. was voluntary, 523—5. not commanded, but consented to by the Father, 524. was to teach us to suffer patiently, 752.

Passions, the, restraint of, not their absence, constitutes virtue, 304. are some excuse for sin, 312. make us voluntary slaves, 517. only venial when natural, 662.

Passover, the, when eaten by Christ, 740.

Pastor, character of the true, 103. not to change places, ib.

Patience, a duty of, 47. a victory, ib.

Patriarchs knew Christ, 70.

Paul of Samosata, forgot Christ's Eternity, 38. madness of, 69, 140. account of, 69, n. his reading of John v. 27.

Paul, St. an instance of God's long-suffering, 83. humility of, ib. spoke of the end by anticipation, 291. an example of diligence without carefulness, 380. overcame the world by his love of Christ, 787.

Peace, Christ's, saves from all trouble, 658.

Pearls, why the words of Scripture so called, 5.

Penitent thief, his sudden change, 6, 98.

People, full of folly, 33. weaker in the mass, 84. most moved by fear of punishment, 254. fickleness of, after miracles, 375.

Perfection in virtue required, 351.

Persecution, strengthens faith, 665. foretold by Christ, 677.

Perseverance, makes us worthy to receive, 184. great example of, in the Paralytic of Bethesda, 302. enjoined by Christ, 672. its blessedness, 677.

Person, God and Man, one in Christ, 91. Christ's, described sometimes from His Humanity, sometimes from His Deity, 224.

Personality of the Son, 66.

Peter, St. first received the faith from Andrew, 154. praised for his readiness to hear the Word, 160. change of his name, 162. his confession more perfect than Nathaniel's, 174. offended because ignorant of the Resurrection, 197. his regard for John, 280. in fear for himself, because called Satan, 412. shadow of, raised a dead man, 559. his reverence in refusing the washing, 615. his vehement love in seeking it, 616. his forbearance from asking at the Supper, 627. recovers his boldness, 636. taught self-distrust by his fall, 637. contrasted with Thomas, 639. his conduct before and after the gift of the Spirit, 735. his love of Christ seen in his approaching the palace, his fear in staying without it, 736. his stubbornness in the denial, 737. his lethargy during Christ's examination, 738, 739. his denial related to teach self-distrust, 739. his zeal at the sepulchre outstripped St. John's, 766. his zeal at the lake, 785. as the leader of the disciples, receives the charge of the flock, 790, 791. why thrice questioned, 791. his martyrdom foretold, ib. appointed "teacher of the world," 793. his loving question about John, evaded by Christ, ib.

Pharaoh, an instance of reprobation, 478.

Pharisees, hardened by seeing Christ's miracles, 446. reproved by the conduct of their own officers, 447. by Nicodemus, 448. insolence of their appeal to the Scripture, ib. ignorant, because unwilling to learn, 453. superficial followers of Christ, 512. their foolish obstinacy, 571. their folly in seeking His death, Who raised the dead, ib. their false pretences, 572. [see *Jews*.]

Philip, St. his thoughtfulness and ready obedience to Christ's call, 166. his brotherly love, 167. why questioned by Christ about the loaves, 363. his trial compared to Abraham's, 364. his imperfect faith the reason of his question, 645.

Philosophers, follies of the ancient, 11. their uncertainty, ib their doctrines exploded, 12. their vainglory, 14. more zealous against, than we for, Christ, 146.

Philosophy, of Christianity profitable, 555. of the heathen failed, because it trusted to reason only, 560.

Piety, an art, 507.

Pilate, not hasty or malicious in judgment, 740, 741. less wicked than the Jews, 742. instructed by Christ, 742, 746, 747. desired to rescue Christ, 747. declares his innocence, 748. his fears of Christ, 749. made no exact enquiry as to the charge of treason to Cæsar, 749, 750. his guilt in giving way against his conscience, 750. his act was "allowed," not enforced, "from above," ib. his cowardice, 751. his guilt in not inquiring, 755.

Plato, his disciples' enquiries, 11. his visit to Sicily, 12. style, 14. inconsistency, ib. doctrine of the Deity, 15.

Pleasure, of sense vain and fleeting, of labour real and lasting, 305. danger of resting in, 376.

Pleasures of vice and virtue compared, 789

Poor, wiser, healthier, happier, than the rich, 189. better off than the uncharitable, 228. generally elated by prosperity, 260.

Possessions, how to be turned to account, 518.

Poverty, only evil here, 381. its benefits shewn by examples, 669. the best estate to prepare for Heaven, 712.

Power, words of, sometimes used for the will only, 600.

Praise, love of, kept certain rulers from the faith, 605.

Prayer, a way to pardon, 67. for the dead, 101, note. needed, to understand the Scriptures, 173. impatience in, rebuked, 303. ours, as Christ's, should be for things spiritual, 370. not suited to God, 471. not consistent with Godhead, 571. for all mankind, 692.

Preachers, to be attended to more than performers, 1, 7. must arouse the sluggish, 94.

Preaching, its labour lightened by the hearer's attention, 182. reward of, not lost by the hearer's fault, 252. without holiness an offence to unbelievers, 638.

Presumption, dangerous, 64. caused Adam's fall, 65.

Pride, ruined the Jews, 76. evils of, 79, 127. remedies of, 79. separates the brethren, 127. why more inexcusable than other vices, 135. of Christians shamed by Christ's washing the disciples' feet, 620.

Priesthood, its dignity and danger, 777. to be honoured, because in Moses' seat, 778. their unworthiness hinders not the effect of the Sacraments, 778, 779. God dispenses grace by their hands, 779.

Prisons, the sobering effect of visiting, 528. contrasted with theatres, 528, 529. the inmates of, sometime better than others, 530. all men were confined in, but delivered by Christ, 531. St. Paul preached in, with effect, 532.

Prophecies sometimes made unconsciously, 576.

Prophecy, why more persuasive than miracles, 161. impossible to devils, 162. addressed to particular persons by Christ, 270 of the future confirmed by the fulfilment of the past, 337. given by the mouths of evil men, 576. caused by, not the cause of the event, 601, 718. fulfilment of, in the parting of the garments, 757. in the piercing of The Side, 761.

Prophets, the, quoted by the Evangelists, 104. speak of future events as past, 108 sowed for the Apostle's reaping, 287. Christ's agreement with, concerning the Judgment, 337. wrongly compared with Christ, 474. in what sense "saw" God, 645.

Providence, implied in Christ being the Life, 54. not perfectly developed before the Judgment, 390.

Psalms, titles of, to teach attention, 120.

Public Amusements supersede religious duties, 506.

Punishment, a proof of God's love, 81. of those who received not Christ, 84. of the wicked for the sake of the good, 87. everlasting, 100. to be avoided by holiness only, 101. the fear of, the most powerful motive with most men, 254. endures longer than the sin, 315. redoubled after relapse, ib. if not sent now, will be the more heavy hereafter, ib. brings

men to virtue, more than reward, 329. delayed, but certain, 373—390. not inherited, 481. objection removed, 482.
Pythagoras, his disciples' enquiries, 11. in Magna Græcia, 12. how conversed with brutes, ib. his doctrines unprofitable, 713.

R.

"*Reaping*," was kept for the Apostles, 287. easier than sowing, 288.
Reason, unassisted, can not reach Divine truth, 10, 64 208. failed to discover the nature of the soul and heaven, 560.
Reasoning, human, inapplicable to God, 39. uncertain, 40. in Divine mysteries dangerous, 205, 208. unable to penetrate things natural, 209.
Regeneration in Baptism, 86. a real sonship, 114. superior to natural birth, 210. to be taken on trust as a mystery, not understood of angels, 211. inferior to Christ's eternal birth, 217. types of, in the Old Testament, 219. doctrine of, received by faith, 223. the work of the Spirit, 301. shewn in the Water from The Side, 761.
Relationship, to Christ, did not profit His enemies, 179. to good men, no protection to the wicked, 180. earthly, useless without the spiritual, 212.
Repentance, its efficacy to procure pardon, 118. to avert judgment, 289. is the not doing the same again, 290. great difficulty of, 619. a source of hope, 704.
Repetitions, vain, consist in praying for vain things, 376.
Reproach, to be borne patiently, after the example of Christ, 744. injures only the author, ib.
Reserve, in teaching doctrine, 29, 222. of John Baptist, 250. and Paul, ib
Resurrection, the, implied in Christ, "The Life," 50. of Christ glorious, 99. witnessed by few only, 144. the great Evidence, 196. why not plainly foretold, 197. doctrine of, most affects the obstinate, 335. a token of, in the cure of the Paralytic, 336. the general, is common to the godly and ungodly, 387. the special, for the good only, 388. belief of, destroys Fatalism, 391. belief in, the Essence of Christianity, ib. confessed by devils, 392. necessary to God's justice, ib. the special, with, the general, without, reward, 405. of Christ, proved by His death, 523. the doctrine of, concerned in the raising of Lazarus, 556. truth of, proved by the Apostles' acts, 560. shewn in the growth of seed, 588. moral argument for, ib. denied by heretics on heathen principles, 589. foretold in Jacob's prophecy, 598. compared to birth, 695. Christ's, alluded to in "a man born into the world," ib. the beginning of knowledge, 696. various proofs of, in the burial-place, embalming, position of the clothes, 764, 765. why first made known to Mary Magdalene, 770.
Retirement, frequently recommended by the example of Christ, 362. its spiritual blessings, 539.
Return, what, to be made to Christ, 92.
Reverence promoted by merely hearing the Word, 460.
Revenge, the best is to return good for evil, 623. of what sort to be employed by Christians, 444.
Reward of the true pastors, 102.
Riches, transitory nature of, here, 136. how to be made lasting, 137. the thorn of the humble, 206. vanity of, 282. only good here, 381. abuse of, a betraying of Christ, 413. dangerous to the soul, 583. love of, hinders faith, 605. their end is to be used, not hoarded, nor abused, 162-5, 712. the earthly to be despised for the heavenly, 719.
Robber, the, compared with the Shepherd, 512. is he that useth not the Scriptures, 513.
Romans, the, danger from, a mere pretence of the Pharisees, 572.
Rulers, the, some believed in Christ, 493. in general, believed not, 513.

S.

Sabbath, the, Gospels appointed to be read on, 88. breach of, how the keeping of the Law, 429.
Sabellians, denied the Personality of the Son, 66, 332.
Sabellius, separated the Father and the Son, 644. his life and doctrine, 652. doctrine of, refuted by Christ's indwelling in His disciples, 723.
Sacraments of the Jews, types of ours, 113. of the Lord's Body and Blood, unites us with Christ, 399. its usefulness, 400.
Sacrifice, mercy preferred to, 109. sin of making, with the fruits of injustice, 642.

Saints, their merits no help to the sinner, 430. the glory of will consist in reflecting that of the Son, 725.
Salvation, signified by the names of "Christ's meat," the "field," the "harvest," 285.
Samaria, the woman of, an example of a soul healed by Christ, 98, encouraged by Christ's appearance to approach Him, 106, converted by prophecy, 162. her considerateness, 261. more reverent than Nicodemus, 262. more attentive to the Word than the Jews, 263. her patience in listening, a reproach to Christian congregations, 264. bolder than Nicodemus, in bringing others to Christ, 268. her candour in judgment, 269. her meekness in bearing reproof, 270. her desire to learn, 279. her zeal for her countrymen, 283. her prudence, 284. in faith superior to those Jews, who would have Manna from Christ, 389. doubted, but with humility, 475. a sinner, but received by Christ, 530.
Samaritans, the, visited by Christ, but only in passing, 256. origin and history of, 257. only received the works of Moses, 257. hated by the Jews, 258. their call not intended by Christ, but deserved by their zeal, 260. inferior to the Jews in purity of faith, 276. received all from the Jews, 277. why expected a Messiah, 278. their reception of Christ, and candour in bearing Him, rewarded by the gift of faith, 292, 293. praised for believing without miracles, after teaching only, 295, 300. name of, a term of reproach against Christ, 473.
Sanctification, of the Jews only negative, of Christians positive, 114.
Satan, cast down by Christ's death, because not deserved by sin, 596.
Scribes, the robbers of the fold, 513.
Scripture, *Holy*, its elevating power, 2, 8, 16. its taming power, 23. its inspiration, 3, 4, 9. safeguard of the soul, 24. publicly read, 89. mystery of meant to excite our attention, 120. the food and medicine of the languid soul, 156. needs careful study, 173. its preaching varied to include all, 191. why imputes a will to things without life, 217. significant in every word, 226. copies of, to be studied, not shewn, 272. deter Devils from approaching, ib. draw down the Spirit, ib. general ignorance of, 273. no part of, to be passed over, 300. its universal use, 307. its humility in expression, intended to excite attention, 340. requires care to clear its obscurity, as gold in the mine, 343. contradictions of, only apparent, 344. what cautions to be observed in its interpretation, 344. speaks to the majority, 395. a charm for anger, 420. has said nothing in vain, 431. requires exact search, 497. the only means to refute heresy, 589. uses the same words in different senses of God and men, 654. qualifications necessary for understanding it, 718. neglect of, the cause of our little wisdom, 753. and of our unfruitfulness, 754. duty and benefits of searching it, 795.
Sea, an inadequate type of Christ's fulness, 112.
Seal, implies testimony to that which is sealed, 381.
Self, to be conquered, 45.
Self-deceit, danger of, 181.
Self-judgment, the only way to escape God's, 289—340.
Separation from the wicked, sometimes necessary, 370, 494.
Sermon, *Christ's*, after the Supper was to comfort the Disciples, 632. recalled, to their minds afterwards by the Spirit, ib.
Servants, to be rebuked without clamour, 221. how far different from sons, 465.
Severity, use of, in rousing the dull, 378.
Shame, is for the insulter, not the insulted, 86.
Shepherd, distinguished from the robber, 512–14. layeth down his life, 516.
Sight, the most trustworthy sense, 220. applied to Christ and God, means exact knowledge, 247, 327. said of God, signifies intellectual perception, 641.
Signs, why refused to the Jews, 195, 200. of Jonas, why often used by Christ, 196. asking for, a practice of tempters, 200. not for the faithful, but heathens, ib.
Sin, its blindness, 56. misery, ib. madness, 57 shamefulness, ib. ways to put away, 67. a fire, 157. after Baptism, not unpardonable, 230. of all will be revealed to all in the Judgment, 289. buried in Baptism, ib. more excusable when from natural passion, 312. punished both in body and soul, 314. how affected by blindness, 511. its filthiness, 454. to be put away only by Holy Baptism, 456. the greatest bondage, ib. only to be removed by God, 465 6. freedom from, the only real liberty, 466. worse in Christians

than Heathens, 596. cleansed in Baptism, and by alms, 641. its offensiveness, 642.
Sin before birth, not possible, 481.
Sinlessness, in what sense attributed to the blind man and his parents, 481.
Sloth, its danger, 67. is of wilfulness, 148.
Society, a remedy for human weakness, 159.
Son of God, Christ and man differently so called, 25. not greater than the Father, 29. declared equal with the Father, 31, 123-5. not "younger" than the Father, 39. of the same Essence, 41, 124. Infinite, 42. has attributes of Godhead ascribed to Him, 43, 55. personality of, 66. begotten, 65. left not heaven to be made man, 83. alone of all hath seen God in His Essence, 122. coeternal with the Father, 125. addressed in the words, "Let us make man," 278. independence of, 452. to be glorified by works, not words only, 453. His identity of Power and Essence with the Father, 537. only different in being a Son, 538. seeing and believing on Him is seeing and believing on the Father, 606. the True God equally with the Father, 708. why called The Messenger, 713. His agreement with the Father, 714-15. His glory from the Eternal Generation, 726, 743. His agreement with the Father proved by His pre-existence, 727.
Sonship, of Christians real, of Jews nominal, 103. of Christ implied in the word "Sent," 332. and in "hath given," 334.
Sophists, their rhetorical displays, 1. their inflated style condemned by Socrates, 14.
Sorrow, its use in calming the passions, 526. immoderate, brings death, 683.
Soul, weakened by earthly passions, 18, 72. being one cannot contain many desires at once, ib. when unmoved by externals, 24. its own mistress, 98. healed by Christ, ib. culture of, more difficult than of the earth, 148. how may recover its appetite of spiritual food, 156. its diseases produced by luxury, 189. is invisible, yet most exposed to attack, 190. real though invisible, 209, 218. how inferior to Spirit, 210. chastised through the body, 314. but secured by the fear of God, 463. darkened by grief, 554. how best adorned, 610.
Sowing, the, was done by the Prophets, 287. harder than the reaping, 288.
Spectacle of the spiritual combat to be seen in Holy Scripture, 273. of heathen theatres to be avoided, 274.
Spirit, the Holy. [see *Holy Ghost*.]
Spiritual life, its pleasures, 703.
Spiritual sight is within the mind, 408.
Spiritual things, superior to worldly, 19. should occupy part of our time, 22 objects of faith, not reason, 64, 208. perfection of, immediate, 216. real though invisible, 218. the substance and end of things temporal, 376. folly of losing them for things temporal, 382.
Spoilers of the flock, either active or passive, 520.
States, love of, makes men depend on their slaves, 710-11.
Stoning, why avoided rather than prevented by Christ, 477.
Success, its intoxicating effect upon the careless, 755.
Suffering for Christ's sake rewarded, 509. the clearest witness of Christ's truth, 522. and of St. Paul's, ib. an offence but wrongly to weak Christians, 544. for Christ's sake enjoined, 678.

T.

Tabernacle of David, Christ's human nature, 92.
Teachers should speak with certainty, 15. and a little at a time, 37. like builders, 63.
Temporal blessings given us as we can bear them, 35.
Testimony, facts the best, 116.
"*Testimony* of two," how applicable to God, 451. of man, when credible, 452.
That, expresses the consequence, not the final cause, 545.
Theatres, indecency of, 7. to be avoided, ib. corrupting tendency of, 157. corrupt their inmates more than prisons, 528-9.
Thomas, St. his fear before, exceeded by his courage after, the Crucifixion, 548. condemned for vain curiosity, 780. his doubt was from unbelief, 781. after receiving the Gift, perfect in faith, 781.
Thieves, the, did not obscure the Glory of the Cross, 756
Threatenings of God, their use, 87.
Time disregarded in prophecies, 108. waste of, in idle talkers condemned, 156-8. "fulness of," in what sense

said of the age of St. Paul, 280. shortness of, urged, 414. waste of, a sin and folly, 507.
Title on the Cross, a shame to the Jews, 757.
Titles of Christ, (Shepherd, Door, &c.) their significance, 514.
Tradition, to be kept, 66.
Transmigration of souls asserted by the ancients, 11. by Plato, 14.
Trinity, the, the same expressions applied to each Person, 53 proved by Isaiah's vision, 602. Three Persons of, distinct, yet equal, 688. Baptism, the common work of, ib Will of, one, 690. Equality of the Three Persons, 776-7. concurred in the call of the Apostles, 777.
Truth, seen in Christ's fulfilment of the types, 117. boldness of, 237. rewards honest enquirers, 293. its power with candid hearers, 446. made illustrious by opposition, 498. the kindness of speaking it in season, 684.
Twelve, the, how detained by Christ, 409. their affection for Him, 410. they admit the Resurrection, ib.
Types of the Law, their relation to realities, 113. how fulfilled in Christ's acts, 117. became clearer and nobler as the Antitypes approached, 301.

U.

Unbelief, a transgression of God's will, 288. arises from unlawful curiosity, 398.
Unbelievers, condemned already, because under sentence, 231. punishment of certain, 232. to be judged by God's word, 607.
Uncharitable, the, shamed by infidels, 728. their manifold extravagancies, ib.
Union, of the Father and the Son, essential; of Christ and Christians, spiritual, 654.
Universal, warnings most acceptable, 255.
Universality, of Gospel offers, 55, 68, 84

V.

Vainglory, tyranny of, 32, 69. meanness of, 33. evil effects of, 34. worse than fornication, 234. ruined the Jews, 235. the source of avarice and passion, ib. of John's disciples, 243. its evils, and examples of, 244. hard to tame, ib. hindered belief in the Jews, 325. folly and danger of, 326. hinders faith, 605, 609. leads to domestic show and expense, 609.
Valentinus, 71, note. His heresy on the Resurrection, 589.
Vinegar, offered to Christ in mockery, as to a criminal, 760.
Virgin, the study of her history profitable, 461. rebuked by Christ at Cana, cared for on the Cross, 758. why entrusted to the beloved disciple, 759.
Virtue, has no merit without labour, 304. the true wisdom, 358. hated by the world as reflecting on itself, 721.
Vision, the beatific, 100. of the Divine Presence, not granted to all, 144.
Voice, from Heaven, was to persuade the disciples, 595.

W.

"*Was*," twofold use of the word in Holy Scripture, 27.
Watchfulness, need of, against Satan, 190.
Water, at Cana, a type of worldly minds, 188. a medium between air and earth, 210. why used in Holy Baptism, 211. virtue of in Holy Baptism, 216. "living," when from a spring, 268. a type under the Law, 301. useless without the Spirit, ib.
Waterpots, at Cana, why expressly mentioned by St. John, 185.
Water and the Blood, the life of the Church, 761.
Wedding garment, a holy life, 87.
Weeping of Christ proves His true humanity, 557, 8.
Wickedness, extreme folly of, 358.
Widows, cared for by Christ, because unprotected, 618.
Wilful continuance in sin, the cause why men come not to the light, 233.
Will, the, must be earnest, 6. free to learn and believe or not, 388. of Christ and the Father, one, 389.
Wind, a fit type of the Spirit, because lighter than solid bodies, 216. real though invisible, 218.
Wine, at Cana, a type of strength of mind, 188.
Wisdom, true, consists in despising present vanities, 621.
Women, should keep at home, 540. examples of their power for good or

evil, 541. best adorned by modesty, piety, and economy, 542. the poor, reproved for indecency, 551. the rich, for vanity, in mourning, 552. sought new husbands by shewing much grief for the old, 554. exhorted to almsgiving instead of dress and ornament, 610. to edify their husbands, 611. boldness of, in standing by the Cross, 759. in coming to the tomb before the Disciples, 772.

Word, the, why mentioned first by St. John, 15. twofold meaning of, 16. eternal Sonship of, 25. co-eternal with the Father, 39. how "with God," 27. how in the world, 39. the Creator of all, 48. the true Life, 50. and Light, 51. why said to have been "made flesh," 90, 91. will judge unbelievers, 607. cleanses the Church, 723.

Word of God, means often commands or prophecies, 38. to hear it, the first duty of all, 155. toil of preaching, how lightened, 182. spoken to all in general, but must be applied particularly by each, 190. minute significance of, 226.

Work, in Paradise, was without labour, 305.

Works, earnestness to be shewn in, 6. must be added to faith, 44, 62. necessary after Baptism, 86. should correspond with our privileges, 100. the only safety, 101. set forth God's glory, 108. of love the best confession, 172. of others, will not assist us, 180. to win forgiveness, 341. of the Father, works of Christ, 484. proper time for working, 484, 485. evidence of, required by the world, 635. absolute need of, 651.

World, what, 69. ignorant of God, 72. love of, cause of darkness, 72. fleeting nature of, 188. love of, an insult to Christ, 265. approaching end of, conjectured from wars, earthquakes, &c. 290. love of, universal, 326. danger of living for, 327. the danger of resting in its pleasures, 376. to be given up for heaven, 471. signifies the wicked, 633. how "convinced" by the Spirit, 685. conquered by despising it, 699. in Holy Scripture signifies either the creation, or the wicked, 586.

Worldly men, like children, admire vain shows the most, 719. hate virtue as opposed to themselves, 721.

Worship, doctrine of, first given to the Samaritan woman, 275. of the Jews purer than of the Samaritans, 276. yet only a type of the true, 277. which is universal and spiritual, 278.

Z.

Zeal of John's two disciples in visiting Christ, 153. of Christ for the Temple was to conciliate the Jews, 194. necessity of, 283. shewn in the Samaritan woman, ib.

Zenobia, 69, note.

INDEX OF TEXTS.

GENESIS.

i. 1. 39
2. 25
20. 216
26. 278, 568
ii. 7. 210
17. 231
18. 210
iii. 5. 469
9. 567
xi. 4. 494
xvii. 14. 430
xviii. 1. 278
17. 707
21. 567
xxii. 1. 2. 364
12. 567
xxv. 27. 540
xlix. 9. 598

EXODUS.

iii. 14. 124
xii. 3. 117
46. 762
xiv. 21. 375
xvii. 12. 117
xix. 19. 349
xx. 13. 584
xxiii. 3. 430
xxxii. 10. 103
xxxiii. 13. 121
20. 645

NUMBERS.

ix. 12. 762
xvi. 5. 521

DEUTERONOMY.

iv. 19. 603, note
33. 349
v. 9. 482
29. 567
vi. 4. 125
vii. 7. 115
xviii. 10. 114
15. 131, 279, 394
18. 22. 357, note
xxiv. 16. 481
xxvii. 26. 118

1 SAMUEL.

i. 1. 25
ii. 12. 432
30. 35

1 KINGS.

viii. 39. 200
xv. 23. 315
xvi. 24. 257
xxi. 27. 796

2 KINGS.

iv. 43. 365
v. 11. 485
vi. 17. 95
xiv. 6. 482
xv. 29. 30. 257
xvii. 3. 4. 257
xix. 34. 769
xxvi. 1. &c. 276

2 CHRONICLES.

xviii. 19. 567

EZRA.

vi. 15. 196

JOB.

ix. 8. 375
xxxi. 31. 399
xl. 8. 315

PSALMS.

i. 3. 156
ii. 5. 458
v. 9. 590
vi. 5. 181, 291
vii. 9. 364
11. 337
viii. 8. 385
ix. 15. 575
x. 5. 392
xi. 5—7. 430
xviii. 13. 385
43—5. 75
xix. 1. 28
10. 5
xxi. 31. 219
xxii. 16—18. 108
xxv. 8. 116
xxxii. Tit. 120
1. 219
5. 67
xxxiii. 15. 200
xxxiv. 11. 507
xxxv. 15. 443
19. 676
xxxvii. 4. 189
27. 643
xxxviii. 3. 4. 359
5. 454, 642
xxxix. 4. 436
11. 582
xl. 10. 440
xli. 9. 108
xlii. Tit. 120
xliv. 22. 723
xlix. 7. 101
7, 8. 179
l. 16. 20. 744
21. 643
li. 1. 527
4. 480
lviii. 4. 20
lx. 12. 53
lxii. 12. 229
lxix. 4. 676
9. 126, 195
21. 108
lxxiii. 27. 603
lxxx. 29. 567
lxxxi. 5. 349
lxxxii. 6. 25, 113
xc. 2. 42
xciv. 12. 507
xcvi. 10. 337
26. 91
cii. 25. 52
27. 44, 323
ciii. 5. 219
6, 7. 116
20. 38, 305
cx. 7. 258
cxix. 18. 120
103. 5
120. 463
cxxxiii. 1. 159
cxlv. 3. 39
cxlvii. 5. 39
cxlviii. 2. 122

PROVERBS.

i. 7. 359
ii. 4. 120
iii. 14. 120
iv. 18. 108
ix. 9. 115
x. 28. 146
xi. 25. 420
xiv. 23. 166
xvi. 5. 79
xxi. 8. 358
xxiii. 27. 789
xxvi. 27. 443

ECCLESIASTES.

vii. 2. 529

ISAIAH.

i. 3. 432
7. 618
10. 447
15. 584
16. 617
18. 610
19. 6
23. 447
v. 8. 574, 635
9. 574
vi. 1. 121, 602
3. 122
8—10. 602
vii. 9. 257
16. 104
viii. 3. 162
ix. 6. 713
xi. 10. 54
xxii. 31. 635
xxvi. 10. 100
xl. 3. 133

xl. 26. 586
xlii. 2, 3. 201
xliii. 10. 41, 125
12. 162
26. 67
xliv. 6. 41
24. 43
xlvii. 13. 162
xlix. 16. 537
l. 2. 603
4. 607
lii. 5. 77
11. 495
15. 75
liii. 7. 108, 598, 749
9. 458
12. 756
liv. 13. 395
lix. 2. 603
lx. 1. 219
lxv. 1. 75
16. 713
lxvi. 2. 66

JEREMIAH.

i. 9. 607
iii. 3. 644
iv. 14. 643
ix. 17. 573
x. 11. 43
xiii. 23. 601
xxii. 13. 574
xxxi. 15. 104
31. 113
liii. 7. 598

EZEKIEL.

i. 1, &c. 121
ii. 5. 102
iii. 1. 607
11. 567
18. 103
x. 1, &c. 121
xiv. 14. 754
16. 101
xviii. 2, 3. 481
32. 603
xxv. 8. 479
xxxiv. 2. 520

DANIEL.

iv. 27. 67, 719
vii. 9. 121

HOSEA.

i. 4, 9. 162
iv. 6. 603
vi. 6. 109
xii. 10. 121
12. 180

AMOS.

ix. 11. 92

MICAH.

iii. 1. 447
v. 2. 168, 169
vii. 1, 2. 573

ZECHARIAH.

ix. 9. 219, 369, 585
xii. 10. 761

MALACHI.

ii. 10. 426
iii. 1. 59

WISDOM.

i. 5. 358
ii. 24. 415
v. 3. 700
ix. 14. 41

ECCLESIASTICUS.

i. 22. 44, 420
iii. 30. 67, 641
v. 6. 229
x. 9. 420
12. 135, note
13. 79
xvi. 12. 229
xviii. 30. 591
xx. 29. 573
xxxiv. 24. 110

SUSANNA.

ver. 42. 364

ST. MATTHEW.

i. 18. 461
20. 53
22. 104
ii. 4. 432
6. 168

ii. 15. 104
18. 104
iii. 5. 238
9. 465
11. 106, 107, 129, 266
14. 142
15. 60, 139
16. 349
iv. 11. 174
19. 154
21. 628
24. 97, 167, 176
v. 3. 516
4. 553
6. 439
8. 123, 641
11, 12. 677
16. 108
17. 427, 570
19. 621
20. 445
21. 31, 202
22. 202, 420
29. 494
31. 737
32. 562
39. 744
45. 319, 529, 623
vi. 12. 340
14. 289
24. 72, 517
30. 319
33. 35
34. 379
vii. 2. 679
6. 5
8. 166
12. 672
21. 425, 561
22. 634
28. 362
29. 96
viii. 3. 31, 202
4. 309
5. 296
7. 547
8. 550
20. 258
22. 369
29. 392
ix. 2. 117, 208, 308, 316, 376, 568
3. 564
6. 202, 427
13. 175
14. 153, 244
28. 309, note
32, 33. 675
x. 5. 75, 261, 587, 706
8. 441
16. 146, 340, 514
17, 18. 683
22. 637
x. 24. 494
27. 123
28. 387, 393
38. 283, 655
40 331, 626
xi. 6. 248
11 134
12. 471
19. 129
23. 295
27. 125, 614
28. 118
29. 419, 612
xii. 1. 259, 319
2. 318
5. 429
7. 109
19. 201, 631
24. 161, 498
27. 441
29. 596
38. 192
39. 196
48. 177, 758
xiii. 4—7. 6
15. 129
22. 206
24, 25. 175
36. 397
44. 120
55. 477
58. 192
xiv. 13. 139
28. 374
xv 9. 513
11. 261
24. 75, 256, 587, 707
26. 184
28. 202
32. 152
37. 367
xvi. 4. 195
6. 259, 321
9. 367
15. 411
16. 173
17. 162, 388
22. 197, 255, 616, 637
24. 592
xvii. 1. 628
10. 131
20. 559
27. 515, 565
xviii. 1. 280, 621
6. 414
8. 494
10. 122
14. 389
30. 340
xix. 3. 535
12. 601, 649
16—21. 341
28. 726

xx. 21. 586
xxi. 2. 585
4. 415
8, 10. 584
18. 259
40, 41. 458
xxii. 1, &c. 86
13. 387
17 535
23. 535, 561
40. 672
43. 69
xxiii. 2, 3. 778
8, 9. 619
10. 690
37. 587
38. 441, 458, 576
xxiv. 12. 634
37. 291
xxv. 1, &c. 86
9. 754
12. 438
31. 230
34, 36. 519, 767
42. 527, 649
45. 532, 679
xxvi. 7, 8. 544, 579
22. 411
35. 791
52. 734
53. 459, 658
xxvii. 41, 42. 524
63. 752
xxviii. 18. 707
19. 587, 706
20. 653, 717

ST. MARK.

i. 2. 59
17. 202
41. 568
ii. 4. 688
iii. 5. 202
17. 162
iv. 34. 397
39. 31, 568
v. 41. 202
ix. 25. 31, 202, 562
44. 561, 563
x. 39. 212
40. 593
xi. 3. 202
33. 215
xii. 36. 69
xix. 12. 304

ST. LUKE.

i. 2. 66
36. 142
66. 130
ii. 14. 122, 174
46. 176
ii. 51. 177
iii. 16. 106, 107, 652
vi. 24. 574
25. 752
26. 721
36. 724
37. 45
vii. 37. 544
viii. 3. 630
51. 628
ix. 55. 441
58. 155, 163
x. 15. 192
19. 516
20. 634
22. 522
24. 70
33. 258
41, 42. 379, 549
xi. 15. 752
27. 179
41. 610, 720
xii. 8. 138
47. 753
49. 283, 389
50. 212
xiv. 33. 649
xv. 11, &c. 703
xvi. 15. 135
25. 377, 679
26. 754
xviii. 34. 585
xix. 8. 642
9. 796
46. 193
xx. 42. 69
xxii. 32. 637
45. 632
xxiii. 43. 202
49. 436
xxiv. 29. 255
39. 588

ST. JOHN.

i. 3, 4. 323, 708
9, 11. 249, 613, 708, 742
13. 217, 600
16. 652
18. 645
27. 242
29. 398
33. 346
40. 129, 295, 443
46. 129, 443
50. 406
51. 235
ii. 4. 758
19. 321, 398, 585, 631
iii. 2. 535
11. 248, 250, 386
13. 407
17, 18. 336, 456

iii. 20. 56, 449
24. 139
26. 153
27. 253, 614
32. 337, 386
33. 381, 714
36. 336
iv. 10. 385
12. 475
14. 440
18. 161
24. 43, 125
26. 534
34. 171
46. 186
v. 14. 235, 481
17. 31, 305, 647
18. 500, 577
19. 426, 566
21. 31, 52, 389, 427, 566, 600, 608, 707
22. 31, 452, 566
23. 31, 40, 566
26. 743
28, 29. 388, 569
30. 31, 248, 565, 600
31. 475, 737
32—34. 60, 61, 152, 390
37. 645
39. 248, 387, 440, 513
41. 369, 390, 440
43—44. 32, 69, 235, 326, 387, 493, 605, 708
45. 418, 440
46. 503
vi. 27. 600
28. 485
30. 534, 536
33. 565
35. 269
37—39. 717
40. 325, 474, 475
44. 55, 596, 614, 713, 777
45. 440, 645
46. 123, 433
63. 688
64. 579, 713
65, 71. 464, 619
vii. 5. 183
7. 586, 601, 675
12. 494
18. 390
19. 270, 513, 577
20. 525
28. 449, 565
30. 183
31. 535, 583
33—35. 460 note, 599, 659
38. 266
48, 49. 264, 513, 583
51. 200
52 9, 295
viii. 10. 182
viii. 12. 55, 235, 567
13, 14. 344, 521, 647 676.
19. 432
21. 459
28. 197, 426, 631
29. 609
33, &c. 511
40. 428
46. 498, 500
48. 258, 295, 525, 752
51. 396, 565
52. 333, 403
56. 69, 180
58. 426
ix. 6, 7. 97, 318
16, 22. 332, 348, 677
29. 169, 349, 428, 432
32. 675
37. 343, 534
39. 504
x. 10. 688
15. 31, 123, 247
16. 576
18. 322, 558, 630, 760
20. 564
24. 279
28. 388, 688
30. 31, 566
33. 567
36. 343
37, 38. 267, 348, 566, 647
xi. 25. 325, 567
42. 705
56. 423
xii. 17. 240
25. 655
30. 565
32. 461
36. 486, 620, 688
40. 31
41. 121
42. 201, 235
47. 201
49. 31
xiii. 14. 531
16. 752
18. 619
19. 658
31. 678
32. 648
34. 724
36. 682, 726
37. 791
xiv. 1. 606
2. 466
3. 773
5. 682
6. 55, 68, 713, 777
7. 644
8. 363
9. 31, 566
10. 299, 686
11. 31, 299

xiv. 12—14. 559, 666
19. 783
23. 56, 389, 725
26, 27. 197, 686, 775
28. 716
30. 589
31. 565
xv. 1. 164
3. 617, 722
9. 709
13. 638
14. 200
15. 4, 16, 200, 248, 702
19. 4, 456, 721
22. 19, 232, 753
25. 232
xvi. 6. 632
7. 660, 776
12. 672
15. 55
22. 775
30. 705
33. 775
xvii. 1. 183
3. 41, 254
4. 177
6. 614
10. 425
11. 690
12. 734
14. 742
21. 338
24. 100, 437
25. 72
xviii. 4. 459
6. 415, 459, 659
8, 9. 516
20. 237
23. 612
36, 37. 29, 369
xix. 15. 587
39. 201
xx. 21. 655
22. 441, 652
27. 588
29. 199, 294
xxi. 4. 415
15. 100, 281, 628
25. 782

ACTS.

i. 3, 4. 696
4. 786
8. 776
ii. 36. 28
46. 660
iii. 1. 634
6. 648
12. 569
17. 752
24. 70
iv. 13. 10
29. 696
iv. 32. 660
v. 32. 795
36. 514
39. 240
ix. 39. 769
x. 41. 144, 676, 782
45. 77
47. 211
xi. 3. 77
21. 648
xiii. 2. 652
46. 256
xiv. 15. 570
xvii. 28. 54
31. 29
xviii. 1, &c. 380
xix. 2. 142
6. 441
xx. 34, 35. 379, 380
xxviii. 4. 225

ROMANS.

i. 3. 29
4. 196
7. 42
9. 278
10. 53
17. 113
19, 20. 325, 432, 482, 484
25. 43
28. 603
32. 370
ii. 4, 5. 317
6. 229
7. 671
12. 77
17—23. 453
24. 77
iii. 3, 4. 447
12. 78
19. 78
22. 77, 78
23. 231, 294
24. 465
iv. 14, 16. 442
17. 41, 366
v. 5. 303
7. 226
10. 521
12. 595
20. 483
vi. 6. 212
11. 53
23. 53
viii. 2. 43, 113
3. 612
9. 456
11. 688
15. 115, 441, 689
17. 709
20. 217
27. 364

viii. 32. 521
33, 34. 466
35. 787
ix. 4. 113
5. 42, 277
30. 75, 76, 511
x. 3. 76
6, 7. 410
12. 77
17. 242
20. 75
xi. 2. 521
7. 75
26. 53
33. 215
xii. 1. 278, 648, 723
2. 607
12. 54
15. 313
17. 495
19. 446
xiii. 1. 528
10. 672
12. 486
13. 57
14. 2
xv. 3. 126
4. 251, 307
12. 54
14. 19
xvi. 12. 541

1 CORINTHIANS.

i. 1. 53
9. 53, 388
24. 50
27. 167
ii. 10. 3
11. 190, 687
14. 205
iii. 1, 2. 250
2. 206
3. 420, 470
8. 103
11. 54
22, 23. 163, 654, 779
iv. 5. 289
v. 5. 314
13. 494
vi. 7. 128, 359
10. 581
11. 689
15. 562
vii. 13. 562
16. 541, 610
28. 712
34. 114
ix. 6. 708
17. 76
18. 380
x. 4. 490
11. 251, 307
x. 24. 521
32. 495
xi. 1. 612, 743
29. 401
32. 315
xii. 3, 5. 777
7. 688
11. 652
13. 126
16. 483
xiii. 3. 312
5. 495
xiv. 20, 22. 362, 718, 719
xv. 9. 83
24. 388, 614
27. 566
33. 495, 589
45. 210
49. 85
53. 588

2 CORINTHIANS.

ii. 7. 683
iii. 11. 113
18. 726
iv. 17, 18. 391, 786
v. 10. 289, 328, 391
17. 215
19. 723
20. 172, 778
vi. 14. 7
vii. 1. 114
viii. 18. 154
ix. 12. 109
x. 7. 129
xi. 23. 522

GALATIANS.

i. 13. 83
19. 417
ii. 20. 339
iii. 13. 118
27. 2
iv. 4. 216
v. 6. 522
18. 688
22, 23. 661, 703

EPHESIANS.

ii. 3. 531
15. 532
20. 339
iii. 10. 3
iv. 26. 44
28. 379
31. 221
v. 2. 609, 709
12. 56
26. 723
29, 30. 126, 399
vi. 15. 2

PHILIPPIANS.

ii. 6,7. 29,42,59,175,322,525, 609, 708, 709
21. 520
iii. 1. 148, 274, 445
3. 113
5, 6. 112, 290
19. 394
iv. 5, 6. 290

COLOSSIANS.

i. 15. 122
16. 52, 54
18. 392
ii. 5. 247
13, 14. 340
16. 225
19. 53
iii. 5. 580, 648
13. 340
16. 146

1 THESSALONIANS.

ii. 6. 35
iv. 10—12. 379
16. 334
v. 3. 291, 392
19. 438

2 THESSALONIANS.

ii. 2—4. 355
11, 12. 355

1 TIMOTHY.

i. 13. 82, 83
15, 16. 83
19. 275
ii. 1. 67
9, 10. 542
iii. 6, 7. 79
16. 122, 641
v. 8. 728
17. 182
vi. 16. 54, 122, 641

2 TIMOTHY.

ii. 9. 661
12, 13. 322. 521, 786
14. 590
19. 520
25. 109, note
iii. 16, 17. 350
iv. 2. 155

TITUS.

i. 16. 231, 432, 728
ii. 13. 42
iii. 3. 203

HEBREWS.

i. 1. 125
3. 29, 40, 66, 606
28. 401
iii. 13. 478
iv. 10. 305
v. 2, 3. 465
11. 18, 470
vi. 18. 322
vii. 3. 42
ix. 28. 328
x. 25. 159, 691
28, 29. 230
37. 391
38. 135
xi. 1. 782
xii. 2. 678
6. 299
9. 700
14. 114, 561
xiii. 17. 777

JAMES.

ii. 18. 635

1 PETER.

i. 24. 369
ii. 22. 225, 722
iii. 15. 146
v. 8. 516

1 JOHN.

i. 5. 54
iv. 2. 90, note

2 JOHN.

ver. 7. 90, note

REVELATIONS.

i. 15. 121
xxii. 16. 54

INDEX OF GREEK WORDS.

A.

τ' ἀγαθά, 388.
ἀγάπη, 628, 786, 787.
ἀγένητος, γενητός, 28, 30.
ἀγνωμοσύνη, 293.
ἀγνώμων, 324, 358.
ἀγόραιος, 194.
ἀγράμματος, 10.
ἄγρυπνος, 123.
ἀγωνία, 499.
ἀγωνιᾶν, 593.
ἄδηλος, 772.
ἀδρανής, 282.
ἄθροον, 4, 136, 260, 363, 490.
αἴδεια, 70.
αἰδίως, 124.
αἰτιολογία, 718.
Ὁ Αἴτιος, 332.
αἴων, 38, 42, 65, 119, 229.
αἰώνιος, 797.
ἀκήρατος, 330, 611, 783.
ἀκμάζοντες, 423.
ἀκολουθία, 405, 474, 750.
ἀκόμπαστον, 492.
ἄκρατος, 95.
ἀκρίβειᾳ, 170.
ἀκριβὴς, 167, 199.
ἀκτῖνα, 58.
ἄκων, 395.
ἀλείφειν, 31, 653.
ἄληπτον, 685.
ἄληπτος, 584.
ἀλόγοις, 669.
ἀλύειν, 638.
ἀμαραὶ, 669, note.
ἀμβλύτερος,
ἀναβάλλεσθαι, 40.
ἀναβλέψας, 363.
ἀναγινώσκειν, 718.
ἀναγκαῖος, 211.
ἀναδέχεσθαι, 356.
ἀνακερασθῶμεν, 599.
ἀνακιρνᾶσθαι, 404.
ἀναπέμπειν, 92.
ἀνάστατος, 351.
ἀναστοιχειωθῆναι, 114, note.
ἀναφορεῖν, 399.
ἀνεγχώρητον, 323.
ἀνελίσσειν, 75, 701.
ἀνενέργητον, 486, note.
ἀνέπαψον, 85.
ἀνεπαχθές, 733.
ἀνερμάτιστος, 624.
ἀνήπλωται, 13.
ἀνθηρός, 400.
ἀντιδιαστολή, 347.
ἀντιλάβεσθαι, 186.
ἀντιστρέφειν, 716.
ἀνυπαρξία, 226.
ἄνω, κάτω, 75, 82, 125, 246, 334.
ἄνωθεν, 2, 42, 160, 163, 170, 204, 253.
ἀξία, 244.
ἀπαγορεύειν, 278.
ἀπαραίτητος, 211.
ἀπαράλλακτος, 323.
ἀπαραλλαξίαν, 31, 59.
ἀπαύγασμα, 66.
ἀπήρτησεν, v. ἀπήντησεν, 727.
ἄπλαστος, 539.
ἄπλαστος, ἀπέλαστος, ἄπλατος, 529, note.
ἁπλῶς, 184, 194, 309, note. 363.
ἀπογεννηθῆναι, 695.
ἀποδιδόναι, 207.
ἀποκεῖσθαι, 279.
ἀποκλήρωσις, 409.
ἀποκναίειν, 264.
ἀποκνεῖν, 264.
ἀπολαύωσις, 390.
ἀπολογεῖσθαι, 251.
ἀπολογία, 230.
ἀπονέμειν, 603.
ἀποξύειν, 188.
ἀποσοβεῖν, 565.
ἀποτείνεσθαι, 89.
ἀποτηγανίζειν, 213.
ἀπόφασιν, 142.
ἀπόφασις, 208, 320.
ἀπροσώπως, 317, note.
ἀργία, 303.
ἄριστον, 171.

ἀριστοποιοῦνται, 259.
ἀρχηγός, 678.
τὴν ἀρχήν, 619, 672.
ἄσημον, 4.
ἀστράγαλοι, 621.
ἀσφαλείᾳ, μετὰ ἀσφαλείας, 691, note.
ἀσφαλής, 199.
ἀτελέστερος, 250.
ἀτελής, 500.
ἀτοπώτερα, 39.
αὐθεντία, 162, 452.
αὐτάρχης, 159.
αὐτοζωή, 50.
αὐτόθεν, 489.
ἀφανίζειν, 61.
ἀφίεναι, 760.
ἀφίημι, 163.
ἀφορμή, 190.
ἀφοσιώσασθαι, 89.
ἀφοσιοῦσθαι, 615.
ἀφραστός, 92.
ἀψῖδες, 208.
ἄωρος, 104, note.

B.

Βαβυλῶνος ἀνομία, 287.
βάναυσος, 258.
βάρβαροι, 257.
βεβήκως, 169.
βεβηλοῦν, 328.
βήματος, 688, note.
βίος, 507.
βίου, τὰ ἐκ τοῦ, 336.
βοᾶν, 368.
βούλησις, 55.

Γ.

γεέννη, 79.
γενναίως, 335
γέννησις, 210.
γεωργεῖου, 691.
γίγνεσθαί τινος, 639.
γίγνομαι, 41, 50, 105, 107, 117, 576.
γνήσιος, 90, 593, 636.
γνώμη, 7, 55, 365, 412, 426.
γνωστῶς, 121.

Δ.

δείλην, 156.
δεσπόσυνοι, 180.
δεσποτεῖος, 81.
δεσπότης, 771.
τὰ δευτερεῖα, 109.
δημιουργία, 50.
δημιουργὸς, 589.
δῆμος, 487.
δημοσιεύειν, 729, note.
διαβαλεῖν, 275.
διαβαστάζειν, 614.
διάδοχοι κλήρων, 136.
διάθεσις, 238, 412.
διαθήκαι, 136.
δίαιτα, 210.
διακεχυμένος. 391, 532.
διακονία, 186.
διακρατεῖν, 253.
διακρούεσθαι, 130.
διακύπτειν, 298.
διακύψαι, 753.
διακωδωνίζειν, 88.
διαλαβεῖν, 275.
διαξαίνειν, 207.
διάπλασις, 325.
διαῤῥεῖν, 188.
διασπώμενος, 188.
διαστρέφεσθαι, 209.
διαστροφή, 78.
διασύρειν, 263, 743.
δίαυλοι, 273, note.
δίαυλος λόγων, 702.
Δίκαιε Ἅγιε, 72.
δικαστήριον, 336.
διόρθωσις, 293.
διωρυγμένος, 528.
δραπετεύειν, 45, 282.
δυσανασχετός, 74.

E.

ἐθελοκακεῖν, 68, 450.
εἰκῇ, 750.
εἰλικρινής, 160.
τὰ εἰρημένα, 209.
εἰσκωμάζειν, 573, 728.
ἔκβασις, 718.
ἔκδοτοι, 435.
ἔκεινος, 688.
ἐκκαλύπτειν, 431.
ἐκκλησία, 761.
ἐκκλίνειν, 311.
ἐκκυλίσθη, 49.
ἐκπομπεῦσαι, 83.
ἐκ προχείρου, 310.
ἐκστῆναι, 134.
ἐκτραχηλίζειν, 583.
ἔλεγχος, 259.
ἐλεημοσύνη, 110.
ἐλέησις. 430.
ἔλεον, 109.
Ἕλλας μεγίστη, 12.
Ἕλληνες, 76.
Ἑλληνικός, 43, 78.
ἐμβατεύων, 154.
ἐμβριμᾶσθαι, 557.

ἐμπαθής, 206.
ἐμπαροινεῖν, 87.
ἐμπορικός, 351.
ἐνάρκα, 303.
ἐνδεής, 159.
ἔνδεια, 188.
ἐνδιάθετος, 27.
ἐνδιαιτᾶσθαι, 123.
ἐνεργεία, 298, 301, 325, 664.
ἐνεργεῖν, 435.
ἐνεργεῖσθαι, 202.
ἐν μέσῳ, 362.
ἑνόω, 210.
ἐνταῦθα, 620.
ἐντάφια, 769.
ἐντεταμένος, 361.
ἐντρέπειν, 579.
ἐντρυφῶν, 627.
ἐντεύθεν, 350, 555, 626, 761.
ἔντευξις, 67.
ἐνυπόστατος, 38, 54.
Ἕνωσις, 91.
ἐπάγειν, 562.
ἐπᾴδειν, 246, 313.
ἐπᾳδόμενος, 8.
ἐπαντλεῖν, 246.
ἔπελκον, 143.
ἕπεσθαι, 340, 742.
ἐπιγράψας, 234.
ἐπιδίδοναι, 163.
ἐπιείκεια, 170.
ἐπιουσίος, 376, note.
ἐπιῤῥίπτειν, 184.
ἐπισκώπτειν, 233.
ἐπισπᾶσθαι, 58.
ἐπιτήδειος, 191, note.
ἐπιστῆναι, 526.
ἐπισύρεσθαι, 192.
ἐπτοῆσθαι, 464.
ἔρανος, 22.
ἐρεύγεσθαι, 681.
ἐξαίρετος, 280.
ἐξαίρετον, 122, 151.
ἐξηγήσατο, 125.
ἐξήγησις, 51.
ἐξίτηλον, 156.
ἔξοδος, 754.
ἐξουσία, 28, 29, 415.
ἔξω, 732.
ἐξώθεν, 560.
εὐγενεία, 34.
εὐγνώμων, 144, 195, 269.
εὐδαίμονες, 529.
εὐδοκίμησις, 252.
εὐδόκιμος, 405.
εὐκολία, 287, 347.
εὐκολώτερος, 60.
εὐλαβέστερος, 299.
εὐόλισθος, 281.
εὐρίπιστος, 200.
εὐτονία, 169.
ἐφίκεσθαι, 210.
ἐφόδια, 413, 440, 754.
ἐφόδιον, 315, note.
ἕωλος, 685.

Z.

ζωή, 521.

H.

ἠθικώτερος, 675.
ἠλειμμένος, 2.
τὰ ἡμέτερα, 229.
ἡνώμενοι κακῶς, 494.
ἠρωτᾶν, i. q. παρακαλεῖν, 284.

Θ.

θαυμάζειν, 296.
θαυμαστοί,
Ὁ Θεὸς, Λόγος, 250.
θεραπεύειν, 623.
θέσις, 771.
θεωρῆμα, 62.
θήρια, 225.
θρασεῖα, 736.

I.

ἰδιαζόντως, 318.
τὸ ἴδιον, τὸ ἀλλότριον, 714.
ἰδιώτης, 10.
ἰδιώματα, 343.
ἰλιγγιᾶν, 17, 60, 204.
ἰσοστάσιον, 396.
ἰσοτιμία, 717.
ἰσότιμον, 396.
ἰταμεύομενοι, 57.
ἰταμός, 87, 474.
ἰχώρ, 590, 766.

K.

καθ' ἑαυτήν, 624.
καθάπαξ, 419.
καθαρός, 753.
καθεῖναι, 222.
καθέλκειν εἰς δάκρυα, 739.
καθηγητής, 620.
καθῆκα, 5.
καθυφείς, 324
καλοὶ κἀγαθοί, 634.
κάρος, 738.
καταβαλεῖν, v. καταλαβεῖν, 719.
καταγωγή, 546.

καταδέξασθαι, 631.
κατακάμπτεσθσι, 737.
κατασκευάζειν, 641.
κατακρημνίζεσθαι, 32.
καταλύειν, 724.
κατανυγῶμεν, 66.
κατασκευάζειν, 339.
κατασκευὴ, 215.
κατάστασις, 210.
κατεπείγοντα, 59.
κατεχόμενος, 656.
κατηγορεῖν, v. τηρεῖν, 599, note.
κατηφεία, 586.
κατηχεῖν, 268.
κατόρθωμα, 92, 115, 340, 525, 775.
κενοδοξία, 33.
κενώσειε, 621.
κεράννυμι, 339.
κεφαλὴ, 723.
κηδεία, 301, note.
κηδεμονία, 77, 292.
κιρνᾶν, 332.
κληρονόμος, 769.
κλοπὴν δεδημοσιευμένην, 729.
κομῶντα, 182.
κόπτεσθαι, 236.
κορυφαῖος, 280, 615.
κράζειν, 221.
κρατεῖν, κρατεῖσθαι, 711.
κρίμα, 79.
κρίνεσθαι, 235.
κτισθεὶς, 28.
Κύριος εἰμὶ τοῦ ἄγειν, 640.
κυριώτερος, 428.
κώμη, 589.

Λ.

λαβαί, 273, note.
λειτουργία, 109, 528, 551.
λῆξις, 110.
λιπαίνειν, 720.
λιτή, 188.
λιτόν, 758.
λίχνος, 686.
λογισμός, 154.
Λόγος, 38.
λοχεία, 210.
λυμαίνειν, 752.
λύχνον, 347.

Μ.

μαλάττεσθαι, 157.
μεθεκτὴ δωρεά, 111.
μεμεριμνημένος, 166.
μεσίτης, 330.
μέσος, μέσως, 440, 510.
μετάβασις ἀμείνων, 633.
μεταπίπτειν, 90, 91.
μετέωρος, 17, 96.
μετριάζειν, 202, 281, 617.
μικροψυχία, 498.
μιμηταί, 743.
μυσταγωγία, 230.

Ν.

ναυτιῶμεν, 156.
νέκρωσις, 369.
νεῦραι, 206.
νέωσις, 149.
νοητός, 5, 16, 39, 64, 210, 225.

Ξ.

ξαίνειν εἰς πῦρ, 290, note.
ξενεύειν, 311.

Ο.

οἱ κατ' ἐκείνους, 613.
οἰκεῖος, 583.
οἰκειοῦσθαι, 270.
οἰκονομεῖν, 70, 256, 630.
οἰκονομία, 28, 29, 37, 117, 330.
ὀκρίβαντος, 2.
ὁμόσκηνος, 126.
ὁμοτίμως, 127.
ὁμοῦνται, 713.
ὁμόφυλοι, 61.
ὕναρ μετέχειν, 251, note.
ὁρατόν, 64.
ὄρθρον βαθύ, 761, note.
ὁρμᾶν, 345.
ὀρχήστρας, v. ὀρχηστάς, 729.
ἡ οὖσα ὁδός, 325.
οὐσία, 38, 217, 647.
οὐσιώθη, 91.
οὐσίωσις, 107.
ὀχετός, 669, note.

Π.

πάλιν, 227.
παρὰ σεαυτῷ, 709; σὲ, 711.
παράβασις, 368.
παρακνίζειν, 240.
παρακύψεν, 7.
παραλλαγή, 329.
παραλλάττεσθαι, 337.
παράλυσις, 368.
παρανοίξας, 95.
παρασαλεύεσθαι, 231.
παραστῆσαι, 96.
παραχαράττειν, 116, 609.

παρεγγυᾶν, 92.
παρέλκειν, 271, 275.
παρουσία, 83, 490.
πάρεργον, 89, 155.
παρέργως, 259, 297.
παρέσταναι, 774, note.
παρέχειν ἡσυχίαν, 4.
παρήχθημεν, 146.
παροίμιον, 392.
παροινηθέντες, 84.
παῤῥησίας, 2, 77, 135.
παρυφέστηκε, 236.
παστάς, 86.
πατρίδος, 9.
πάχυς, 210, 332.
παχύτης, 782.
πεῖρα, 286.
πεπιλημένην, 149.
περιίστησι, 579.
περιουσία, 50, 123.
περιπίπτειν, 60.
πηγάζειν, 365.
πηροῦν, 419.
πηροῦσθαι, 478, note.
πηρώματα, 483.
πιάζειν, 183.
πλεονεξία, 57.
τὸ πλυνόμενον, 703.
πολιτεία, 62, 75, 102, 114, 212, 406, 495.
πολυειδής, 191.
πομπεύειν, 611.
πομπῆς, 7.
πρᾶγμα, 319.
πραγματεία, 293, note.
προαρματεύεσθαι, 61.
πρὶν γεννήσεως, 364.
προαγορεύειν, 59.
προαίρεσις, 172, 468, 663.
προαιώνιος, 30, 69.
προαναφώνησις, 761, note.
προβατικὴ κολυμβήθρα, 300.
προηγουμένως, 450.
προῤῥῆσθαι, 51.
προκαταπληττόμενος, 428, note.
προθεσμία, 230.
προξενεῖν, 529, 562, 574.
πρόῤῥησις, 170.
προσβάλλειν τοῖς λόγοις, 191.
προσηλοῦν, 3, 73.
προοίμιον, 169.
προσκεῖσθαι, 191.
προστασία, 101, 373, 790, 791.
προστετηκός, 69, 72.
προσφάγιον, 784.
προτείνειν, 32.
προτρεπτικός, 412.
προφορικόν, 27.
πρώην, 94.
πτερωθῆναι, 96.
πτῆσις, 105, note.
πτοεῖσθαι, 129.
πυκτίον, 272.
πωλεῖσθαι, v. πολεμεῖσθαι, 659.

P.

ῥαθυμία, 315.
ῥαστώνη, 287.
τὸ ῥητὸν, 173, 380.
ῥοπή, 568, 577, 636, 755.
ῥυθμίζειν, 363.

Σ.

σαγηνεύειν, 98, 279, 728.
σαφηνίζειν, 722.
σεμνολογήματα, 762.
σκαιώρημα, 499.
σκάμματα, 273, note; 541.
σοβεῖν, 572.
σοφία, 358.
στηλιτεύεσθαι, 83.
στοιχεῖα, 99.
στοιχεῖον, 210.
στομάτων, 690.
στρατιῶται, 732.
στρέφεσθαι, 201.
ἡ συγγενεία ἡ κατὰ τὴν οὐσίαν, 647.
συγκατάβασις, 30.
συγκροτεῖν, 277, 672.
συγκροτεῖν, v. συγκρατεῖν, 43, 317, 396.
συγκροτοῦντες, 499, note.
σύλληψις, 144.
σύμβολα, 211, note.
σύμβολον, 208.
ἡ συμφωνία, 194.
συναλιζόμενος, 786.
σύναξις, 5.
συναφεία, 91.
συνέδρια, 89.
σύνεσις, 120.
συντηρεῖν, 177, note.
σύνθεσις, 54.
συνίσταναι, 761.
συντροφός, 95.
συρίγγειν, 796.
συσστέλλεσθαι, 260.
σφαδαζόντες, 423.
σφίγγειν, 308, 317, 336.
σφοδρότερος, 177.
σχῆμα, 106, 771.

T.

τὰ πολλὰ, 732.
τελεῖσθαι, 211.
τελευτᾶν, 724.
τέως, 617.
τὸ μέσον, 606, 609, 665.
τὸ μόνον, 708.

τὸ πᾶν, 210, 224.
τροπός, 47.
τρυφᾶν, 303.
τρυφή, 215.
τύλος, 478.
τύπος, 225.
τυραννίς, 580.
τύραννοι, 514.
τυρεύειν, 132.
τυχών, 161, 395.

Υ.

ὑγρός, 258.
ὕπαρξις, 107.
ὑπέλθειν, 389.
ὑπερακοντίζειν, 64.
ὑπερορία, 212.
ὑποβάθρας, 368.
ὑπογραφή, 157, 286.
ὑπογράψοι, 234, 301.
ὑποκεῖτο, 210.
ὑπόθεσις, 19, 228, 277, 643.
ὑπόθεσις λόγων, 144, 145.
τὸ ὑποκείμενον, 185.
ὑποσκελίζειν, 79, 132.
ὑπόστασις, 27, 39, 425.
ὑποστολή, 105.
ὕπουλον, 195.
ὑφαίνειν, 64.
ὑφέστως, 727.
ὑφορμεῖν, 51, 62, 697.

Θ.

φαιδρότης, 771.
φανταστιοσκόπος, 309.
φέρων καὶ ἄγων, 458.
φιλοσοφεῖν, 78, 318, 234.
φιλοσοφία, 9, 125, 221, 233.
φιλόσοφος, 189.
φιλοστοργία, 94.
φίλτρον, 560.
φοιβάσεσθε, 114, note.
φύσις, 39, 328, 608.

Χ.

χαλάσας, 424.
χαρακτηρίζειν, 71.
χάρις, 345.
χαρίσασθαι, 241.
χάρισμα, 689.
χαυνώσας, 424.
χειροτονεῖν, 400.
χειρῶν ἀδίκων ἄρχειν, 47.
χοδαῖον, 69.
χορηγία, 188.
χορός, 633.
χρήματα, 164, 712.
χυδαῖος, 434.
χωρεῖν, 345, 467.
χώριον, 628.

Ψ.

ψηφίδες, 728.
ψῆφος, 365.
ψυχή, 521.
ψυχικός, πνευματικός, 203, 205.

Ω.

ὠδίνων, 160.
ὠθεῖν, 255.
ὠκειοῦσθαι, 448.
Ἡ Ὥρα τοῦ Χριστοῦ, 183, note.
ὡς λοιπόν, 476.

THE END.

BAXTER, PRINTER, OXFORD

ERRATA AND CORRIGENDA.

Page 20. marg. *for* Ps. 54, 8. *read* Ps. 58, 4.
67. marg. *for* Ps. 31, 5. *read* Ps. 32, 5.
91. marg. *for* Ps 101, 26. *read* Ps. 102, 26.
101. marg. *for* Ps. 48, 7. *read* Ps. 49, 7.
159. marg. *for* Ps. 132, 1. *read* Ps. 133, 1.
179. marg. *for* Ps. 48, 8. *read* Ps. 49, 7.
200. marg. *for* Ps. 32, 15. *read* Ps. 33, 15.
219. marg. *for* Ps. 21, 31. 32. *read* Ps. 22, 30. 31.
— marg. *for* Ps. 31, 1. *read* Ps. 32, 1.
— marg. *for* Ps. 102, 5. *read* Ps. 103, 5.
229. marg. *for* Ps. 61, 12. *read* Ps. 62, 12.
305. marg. *for* Ps. 102, 20. *read* Ps. 103, 20.